April to May 1925.] [No. 196—

THE SACRED BOOKS OF THE HINDUS

TRANSLATED BY

VARIOUS SANSKRIT SCHOLARS

EDITED BY

Major B. D. Basu, I. M. S. (Retired).

VOLUME XXIX.

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Major B. D. Basu, I. M. S. (Retired), at the Panini Office,

Bhuvaneswari Asrama, Bahadurganj, Allahabad.

Manager's Office: THE PANINI OFFICE, Bahadurganj, Allahabad.

Printed by M. Manzur Ahmad at the Modern Printing Works, Allahabad.

Annual Subscription: INLAND Rs. 13.] [Price Rs. 3.

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ALLAHABAD.

1925.

PREFACE.

—:o:—

The Siddhânta Darśanam of Vyâsa now put into English garb is before the public. It contains a bird's eye view of all the systems of philosophy and is a useful study after mastering all the schools of Hindu philosophy. The *summum bonum* of Hindu philosophy is to eradicate the evils 'which human flesh is heir to' and obtain union with the universal Self. There was a school which held that the Vedic ceremonies were the means to secure redemption; there was another school which held that it was only the spiritual knowledge which led to the path of re-absorption. Latterly Nârada and Śâṇḍilya started the school of devotion and promulgated Bhakti as a means to secure salvation. Brahma Sûtras of Vyâsa alias Bâdarayaṇa were written with a view to refute the athiestic tendencies of the Sâṅkhya school. It is in the Pravachana sûtras where we find the denial of the creator. Sâṅkhya kârikâ was written by Iśwara Kriṣṇa in the early part of the Christian era epitomising the first three chapters of the Pravachana Sûtras. Vyâsa, the writer of the Brahma Sûtras, who raised a standard of revolt against the athiestic Sâṅkhya and thiestic Yoga, can not, therefore, be the writer of the Siddhânta Darśana which endeavours to reconcile the two opposite systems of philosophy.

It may be here mentioned that the Siddhânta Darśana is no where referred to in the whole Sanscrit literature and it may, therefore, be considered as spurious. In my opinion, this fact does not detract from the merit of the book, which I consider *sine qua non* for the study of Hindu philosophy. The study of the book has so much charmed me that I asked Major B. D. Basu, to publish it in his valuable series of the Sacred Books of the Hindus.

The notes on it are very meagre; they are meant for those who have already studied all the six schools of philosophy.

Now the question is, when was the treatise written? There is internal evidence to show that the book must have been written after the revival of the Sanscrit learning in the time of Mâdhava in 1336 A. C. during the reigns of Bukka and Harihar the kings of Vijayanagar. In sûtra

4 of the lesson 1 of chapter II at p. 28, the author speaks of three kinds of differences. It shows a striking resemblance to the differences mentioned in Pañchadaśî of Mâdhava alias Vidyâraṇya. The same is explained by Sâyana in his commentary of Aitareyâryaṇaka at P. 158 of the Ânandâśrama Series. It can not be accidental. Again at p. 99, we find the parable of 'tenth' which has a striking resemblance to that given in Pañchadaśî vii. 22-27. It is also in Vedânta Paribhâṣâ. From the internal evidence, I come to the conclusion, that this work was written after the Sanscrit revival in the 14th century. It is conjectural but not very conclusive.

With this little preface, the small treatise on Hindu philosophy is presented to the public.

THE TRANSLATOR.

15-5-25.

ERRATA.

—:o:—

Page	Line.	
4	17	Read 'of'. for 'of'.
6	11	Delete 'do' before 'can'.
6	12	Add 'can' before 'not'.
8	4	Delete 'on' before 'some'.
8	24	Read 'elements' for 'etements'.
18	18	Read 'immortality' 'for' 'immortaliety.
23	21	Read 'unsurmountable' for 'unsurnountable'.
30	2	Read '*curœ*' for '*curce*'.
30	8	Add 'Chhandoga vi. 1. 4' after सत्यं.
30	31	After 'heart' read 'like the all pervading'.
34	6	Read 'pervading' for 'prevading'.
34	7	Read 'pervading' for 'prevading'.
34	23	Read 'of' for 'if'.
35	18	Read 'authoritative' for 'authotutive'.
39	12	Delete 'certainly'.
41	10	Read 'dependence' for 'dependance'.
41	19	Add 'स्वा' after स्वस्वि.
43	25	Read 'there is' for 'is there'.
49	9	Read 'acting' for 'actting'?
50	5	Read 'पंचतन्मात्र' for 'पंचतन्मात्रा'.
51	6	Read 'पुमर्थः' for 'पुमर्थ'.
52	11	Read 'i. e.' for 'e. g'.
54	4	Read 'Anvaya' for 'Anvyaya'.
54	5	Read 'Anvaya' for 'Anvayaya'.
54	9	Read 'क्लृप्तेः' 'कॢल्प्तेः'
59	12	Read 'पृक्ते' for 'पृक्त'.
65	3	Read 'the' for 'three'.
65	10	Read 'obtaining' for 'obtainning'.
66	21	Read 'minute' for 'minut'.
68	11	Delete 'the' before 'heart'.
68	29	Delete 'that' before 'it'.
69	23	Read 'God' for 'god'.
70	11	Read 'says' for 'say'.
70	22	Read 'God' for 'god'
71	3	Read 'dependence' for 'independence'
71	16	Read 'God' for 'god'.

80	17	Read '५२' for '५१'.
82	1	Read 'define' for 'defines'.
84	1	Read 'accompaniment' for 'accompainment'.
84	14	Read 'apparently' for 'apparantly'
88	7	Read 'र्दी' for 'रदी'.
88	30	Add 'a' before 'black'.
98	2	Read 'येनै' for 'यनै'.
98	26	Read 'on' for 'in'.
98	30	Delete 'though' before 'unfortunate'.
100	26	Read 'conscious' for 'conscions'.
103	7	Add 'through' before 'cerebral part'.
103	23	Read 'character' for 'charactor'.

CONTENTS.

—:o:—

THE SIDDHÂNTA DARŚANAM.

This work appeared in the Ânandâśrama series. It was, I think, brought out for the first time. It embodies the views of all the schools of Hindu philosophy. It attempts a reconciliation of the Sâṅkhya and Vedânta schools. It is alleged to be a work of Vyâsa. Certainly it can not be a composition of Bâdarâyanâ, the reputed author of the Vedânta sûtras. Its style is easy to understand. The Anandâśrama edition contains the Nirañjana Bhâṣya of Viśvadevâchârya who is not known to us.

The manuscript was, it is said in the preface of the editor, obtained from Benares. The work is very valuable from the philosophical point of view and is an interesting study after reading all the philosophical works of all the schools. I shall show in the sûtras from what school the particular view is borrowed.

PRAPÂTHAKA I.

अथभावौद्वौवाव श्रुतोपपत्त्यंतरीक्षेभ्यः ॥ १ । १ । १ ॥

अथ now ; भावौ entities ; द्वौ two ; वाव certainly ; श्रुतोपपत्त्यंतरिक्षेभ्यः by reason of the text, reasoning and introspection.

1. There are certainly two entities (inferable) from the text, reasoning and introspection.

'Atha' is an 'indeclinable' indicating good omen. It is always prefixed in the beginning of a work. In ancient Sûtra literature, we find it prefixed, in all philosophical works, excepting Gotam's Nyaya Sûtra.

ओंकारश्चाथ शब्दश्च द्वावेतौ ब्रह्मणः पुरा ॥ कंठंभित्वा विनिर्यातौ तेनमांगलिकावुभौ ॥ "Because formerly, the two words 'ओंकार' and 'अथ' issued out from the throat of Brahma by piercing through it, they are therefore, auspicious.''

The author says that there are two entities which we know from the Vedas, reasoning and thinking. He says that we are convinced from all these three combined, that there are only two entities. The author establishes dualism which is opposed to the Vedânta school. It is in accordance with the Sâṅkhya view.

मायामायिनौ ॥ १ । १ । २ ॥

माया illusion ; मायिन् one who plays tricks.

2. Illusion, and supreme being.

The author now proceeds to explain what they are. He uses the words of the Vedânta school of philosophy. Mâyâ is illusion ; the *cosmos*, which is a combination of the atoms is an illusion according to the Vedânta ; Mâyin is correlative and is no other than the supreme soul ; what the author means to say is that according to the Vedânta view, you can not deny the existence of two entities ; call them by the names of illusion and the supreme soul if you like.

मायांतु प्रकृतिं विद्यान्मायिनंतु महेश्वरम् ॥ तस्यावयभूतै स्तुव्याप्तं सर्वमिदं जगत् ॥ "Know illusion to be matter and the player of trick to be the great Lord ; the whole universe is pervaded by the parts of his body."

प्रकृतिपुरुषौ ॥ १ । १ । ३ ॥

प्रकृतिः matter ; पुरुषः soul, ego.

3. Matter and Soul.

The author now proceeds to designate his two entities according to the Sankhya school of philosophy : you can call these entities by 'matter' and 'soul' if you like.

जडचितौ ॥ १ । १ । ४ ॥

जड non intelligent ; चितः intelligent.

4. Non-intelligent and intelligent.

The author says that you can call them (ego) the intelligent substance and (the non-ego) the non-intelligent substance.

मेयमायौ ॥ १ । १ । ५ ॥

मेय known, object ; माय knower, subject.

5. The known or the knower.

The author says that you can call those entities by the names of 'subject' and 'object'.

बाध्याबाधौ ॥ १ । १ । ६ ॥

बाध्य perishable, changeable ; अबाध: not changeable or perishable.

6. The perishable and non-perishable.

The author gives another name to his two entities ; you may call them as changeable and non-changeable. The non-ego is changeable ; but the ego remains the same at all times.

परिणामिविवर्तिनौ ॥ १ । १ । ७ ॥

परिणामिन् changeable, liable to modification ; विवर्ती ultimate reality after the disappearance of ignorance or nescience.

7. Phenomenon and noumenon.

The author designates his entities by another nomenclature ; the one is liable to modification and you can call it परिणामी (Pariṇâmî) ; the other is the ultimate reality which remains even after the disappearance of illusion. विवर्त is the Vedântic doctrine, as for example in the mother of pearl (nacre) there is false appearance of silver which is removed when one understands the real nature. Vivarta is, therefore, attributing of reality to an unreal thing which continues till one attains true knowledge.

छायातपवत् ॥ १ । १ । ८ ॥

छाया shade ; आतपवत् like sunshine.

8. Like shade and sunshine.

The author explains the entities with the aid of an illustration. He says that matter is like shade and the soul is like the shunshine. The latter is real and independent and the former is unreal and dependent. The language is borrowed from Kaṭha (I. 2. 1.) "छायातपौब्रह्मविदोवदन्ति" "Those

who know Brahma call them 'shade' 'and sun-shine.' where the same words are used for the supreme soul and the individual soul. See again Katha (II. 3. 3.)

मृज्जलवत् ॥ १ । १ । ९ ॥

मृत् clay ; जलवत् like water.

9. Like clay and water.

The author gives another illustration to explain the entities. The matter is like clay and soul is like water. It is the water which gives shape to clay.

पिंडमणिवच्च ॥ १ । १ । १० ॥

पिंड iron ; मणिवत् like the load-stone.

10. Like iron and loadstone.

The author explains the entities by comparing them with iron and loadstone. There is no activity in the iron but when it comes in contact with the loadstone, it is attracted towards the latter and there is a motion in it. So the dead matter is like the iron and the soul is like the loadstone imparting activity to the matter; of Sáṅkhya Káriká. I. 164.

तप्तायोवच्चिज्जाड्याध्यासः ॥ १ । १ । ११ ॥

तप्तायोवत् like the red-hot iron ; चिज्जाड्याध्यासः reflection of non-intelligence in the intelligence.

11. Like the red hot iron, there is reflection of non-intelligence in the intelligence.

The author says that the red hot iron ball in the fire appears to be fire, so does Puruṣa or the intelligent substance appear as non-intelligent and *vice versa* See Sâṅkhya II. 8. II. 35. See Mahânârâyanopaniṣat chap, iii. concluding part.

चिद्वैशास्ता ॥ १ । १ । १२ ॥

चित् the intelliget ; वै certainly ; शास्ता ruler.

12. The intelligent is the ruler.

The author explains what ego is. It is the governor and ruler.

सद्ध्यन्यत् ॥ १ । १ । १३ ॥

सत् the existent ; हि certainly, because ; अन्यत् different.

13. Certainly the 'existent' is different.

The author gives a reason and says that the ego is eternal and is different from the non-ego.

END OF PRAPÂTHAKÂ I.

PRAPÂTHAKÂ II.

सत्ताऽजायाश्छायावत् ॥ १ । २ । १ ॥

सत्ता the existence ; अजायाः of the unborn ; छायावत् like the shadow.

1. The existence of the unborn is like the shadow.

The author having described the general feature of the matter in the preceding chapter, now proceeds to describe the special feature of it. Ajâ or unborn in the Sûtra means matter of the Sáṅkhya philosophy. The existence of the matter is unreal like shadow. Just as shadow is unreal, so is the existence of matter. The existence is of two kinds (1) पारिमार्थिकी real and (2) प्रातिभासिकी apparent. The existence of the ego is real while that of the matter is unreal.

कल्पे हविरिवाजे ॥ १ । २ । २ ॥

कल्पे in the dissolution ; हविः ghee ; इव like ; अजे in the unborn.

2. In the dissolution like ghee in the unborn (ego).

The author says that the prakṛiti or matter exists in the Puruṣa in the state of dissolution. Here the word 'Aja' (unborn) is used for the Puruṣa. It exists like the butter in the milk.

गुणांगा गुणवत् ॥ १ । २ । ३ ॥

गुणांगा collection of guṇas ; गुणवत् like a rope.

3. The collection of the guṇas is like a rope.

The author now defines the guṇa in accordance with the Sâṇkhya view. It is of three kinds, just as a rope is made up of three colours. The red

white and black colours are emblems of nature which is also tricoloured. 'लोहितशुक्लकृष्णा गुणमयी' 'made up of a rope of red, white and black colours.'

The red represents the Satva, the white represents Rajas and black represents Tamas

त्रयीत्रीक्षेभ्यः ॥ १ । २ । ४ ॥

त्रयी three-fold ; त्रीक्षेभ्यः from three views.

4. Three fold, looked in three ways.

The author says that nature or illusion is three-fold looked from three different stand-points, 1. According to the scripture, it is non-existent, like mirage (2) according to reason, it is neither existent nor non-exisent; you do can not say that it exists because it disappears on true knowledge· you not say that is non-existent, because you perceive it. (3) According to the worldly point of view, it is real.

संवृत्याश्रयंऽयत्येति ॥ १ । २ । ५ ॥

संवृत्य having surrounded; आश्रयं residence, substratum; व्यत्येति is reversed, transposed.

5. Having covered the residence, it is reversed.

The author says that this illusion or Prakṛiti having surrounded the supreme soul on all sides appears as it were a real thing. The order is changed ; what is real appears to be non-existent and what is unreal, appears to be existent.

सतीवातोयादृच्छिकी ॥ १ । २ । ६ ॥

सतीव like the existent ; अतः therefore ; यादृच्छिकी (acts) independently.

6. Therefore, like the existent, it acts independently.

The author develops the same idea fully. The Máyâ or Prakṛiti appears to be acting independently of Brahma.

विचित्रासीमसूः ॥ १ । २ । ७ ॥

विचित्र wonders, varieties ; असीमसूः productive of unlimited.

7. It is productive of unlimited wonders.

The Prakṛiti produces many wonderful things in the creation.

छायातपावनच्छाच्छे ॥ १ । २ । ८ ॥

छायातपौ shade and sunshine ; शनच्छाच्छे clean and uncleen.

8. Shade and sunshine, clean and unclean.

The Máyá or Prakriti produces knowledge and nescience ; when Satva preponderates, it is knowledge but when the other qualities prevail, it is nescience.

पुंस्प्रपंचप्राततौ ॥ १ । २ । ९ ॥

पुंस्प्रपंच the Puruṣa and creation, the noumenon and phenomenon ; प्राततौ appear.

9. The Puruṣa and creation appear.

When there is perfect knowledge, the Puruṣa in reality appears before you but as long as there is ignorance, the creation appears before you.

परोपनिषद् ॥ १ । २ । १० ॥

परा *par excellence* ; उपनिषद् spiritual treatise known by this name.

10. It is *par excellence* and is in the spiritual treatise.

The spiritual knowledge is most excellent and is embodied in the spiritual treatises called Upaniṣat.

द्वय्यन्या ॥ १ । २ । ११ ॥

द्वयी two fold ; अन्या the other.

11. The other is of two kinds.

The nescience is of two kinds (1) Mûlavidyâ (2) Laukikavidyá. (1) Inherent nescience is one that is inborn and can not be uprooted without perception of one's own self; the other is apparent which depends upon optical deception and can be remedied by proper devices.

खनिर्वासनानाम् ॥ १ । २ । १२ ॥

खनिः a mine ; वासनानां associations.

12. It is a mine of associations.

The author says that the nescience is the source of false associations and binds down people to the world.

राद्धा द्वाभ्यां ॥ १ । २ । १३ ॥

राद्धा well known ; द्वाभ्यां from both.

13. It is well known from both.

The author says that the nescience is well known both in the world and in the scripture. In the world, we see optical illusions based on on some defect in perception ; we also know it from the scripture as well "तेऽध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम्" ॥ "They, while sitting in meditation saw their own power concealed in guṇas"

तत्ताधिगमोऽनुविंवेक्षणात् ॥ १ । २ । १४ ॥

तत्ताधिगमः knowledge of its reality ; अनुविंवेक्षणात् from pondering over the reflection.

14. Knowledge of its reality is from pondering over the reflection.

The author says that you can understand the real nature of illusion by considering it resembling a reflection of something in water ; you can not call reflection to be real because it vainshes as soon as the object which casts the reflection disappears ; you can not call it unreal because there is an object behind it. It is what is called Anirvachaniya or undefinable.

मूलप्रकृतिर्गुणसाम्या ॥ १ । २ । १५ ॥

मूलप्रकृतिः the principal or radical nature ; गुणसाम्या equilibrium of the guṇas.

15. The principal Prakṛiti is the equilibrium of the Guṇas.

The author defines the Prakṛiti which he calls a state of equipose of three Guṇa namely Satva, Rajas and Tamas. It is in accordance with the definition of the Sáṅkhya philosophy. See Sáṅkhya I. 61. The terms Mûla Prakṛiti is taken from the Sáṅkhya Káriká which divides 25 etements into 4 groups (1) मूलप्रकृति (2) प्रकृति-विकृति (3) विकृति (4) न प्रकृति न विकृति See आर्या 3.

सत्वरजस्तमांसिगुणाः ॥ १ । २ । १६ ॥

सत्वरजस्तमांसि, सत्व, रजः and तमः ; गुणाः, गुणs.

16. The qualities are Satva, Rajas and Tamas.

The three Guṇas of the Sáṅkhya are Satva, Rajas and Tamas.

सधर्माणः ॥ १ । २ । १७ ॥

सधर्माणः with modifications.

17. With modifications.

The author says that they mix with one another and produce many modifications.

शांतघोरमूढाः॥ १ । २ । १८ ॥

शांत tranquil ; घोर terrible ; मूढाः foolish.

18. They are tranquil, terrible and foolish

The Satva is characterised with smoothness, conformability, lightness, and illumination. Rajas is characterised with fierceness, opposition, production and unstability. Tamas is characterised with pervasion, heaviness, stability and ignorance.

सुखदुः खमोहाः ॥ १ । २ । १९ ॥

सुख happiness ; दुःख misery ; मोहाः ignorance.

19. Happiness, misery and ignorance.

Happiness preponderates in Satva, misery in Rajas and ignorance in Tamas.

व्युत्क्रमोद्गामिनः ॥ १ । २ ॥ २० ॥

व्युत्क्रम in an order ; उद्गामिनः arising.

20. They arise in order.

The guṇas develop gradually (1) one is born with Tamas ; (2) Rajas develops subsequently and (3) ultimately Satva evolves itself in the end.

कृत्स्नेष्वमावत ॥ १ । २ । २१ ॥

कृत्स्नेषु every where ; अमावत like the extremest digit of the moon.

21. Every where like the extremest digit of the moon.

The guṇas exist everywhere in the creation just as in the non-existence of the moon on the occasion of the Amávasyá, there is the extreme digit of her.

पौरुषादपि प्रद्योतिनः ॥ १ । २ । २२ ॥

पौरुषात् from effort ; अपि also ; प्रद्योतिनः illuminating.

22. They are illuminating even from the effort.

The guṇas somewhere by the efforts and at other places by the invisible cause bring things into existence.

प्रारंभलिंगाः ॥ १ । २ । २३ ॥

प्रारंभ commencement ; लिंगाः marks.

23. They have the marks of commencement.

The guṇas are characterised by certain activities which result in certain mainifestations such as, discrimination, cupidity, stupdity &c. If there is preponderance of discrimination, disregard &c. it indicates Satva; if there is preponderance of cupidity, anger &c, it indicates Rajas, if on the other hand, there is preponderance of sleep, laziness &c, it indicates Tamas.

स्वार्चिषे संग्रामो मल्लवत ॥ १ । २ । २४ ॥

स्वार्चिषे in their own splendour ; संग्रामः fight ; मल्लवत like a wrestler or athlete.

24. In their splendour, there is a struggle like an athlete.

Just as a wrestler fights with another wrestler, so do these guṇas struggle amongst themselves.

शक्तिर्व्यासक्ति ॥ १ । २ । २५ ॥

शक्तिः power ; व्यासक्तिः admixture.

25. Their power is admixture.

These guṇas possess a peculiar quality of mixing with one another and bring into existence a strange phenomenon.

सावैमायादृष्टादृष्टाभ्याम् ॥ १ । २ । २६ ॥

सा it ; वै certainly ; माया illusion ; दृष्टादृष्टाभ्यां by the visible and invisible.

26. It is illusion by the visible and invisible.

The admixture which is explained in the Sûtra 25 is called Máyá (illusion), for visible and invisible reasons.

प्रतिनूत्नमभ्येतिस्वम् ॥ १ । २ । २७ ॥

प्रतिनूत्नं every new ; अभ्येति obtains ; स्वम् its own.

27. It obtains its new variegated (results).

This wonderful power achieves many results which can not be understood easily by the wise men.

गौणोत्पृक्तेरप्युन्मिषति दावववत् ॥ १ । २ । २८ ॥

गौणोत्पृक्तेः by reason of the difference of the mixture of the गुणs ; उन्मिषति manifests ; दाववत् like the wild fire.

28. It manifests itself by reason of a certain contact with the guṇas like wild fire.

This power mainfests itself when it comes in contact with the guṇas. This power shows itself in the form of omniscience &c in a learned man. The author explains it by an illustration. Fire is produced in a jungle when two branches of trees rub against each other and it destroys the whole forest.

स्वसुप्ताः शिवाः सत्कृतिसंगाशनतपोभ्यः ॥१।२।२९॥

स्वसुप्ताः dormant in themselves ; शिवाः good ones ; सत्कृति good action ; संग society ; अशन food ; तपोभ्य by reason of penance.

29. Dormant in themselves, the good ones arise by reason of good action, society, food and penance.

The good powers which are dormant in one arise by virtue of good action, good society, good food and good penance. These powers that manifest themselves lead to the well being of one in whom they arise.

गवेषणीया लिङ्गात् ॥ १ । २ । ३० ॥

गवेषणीया should be enquired into ; लिङ्गात् from the symptom.

30. It ought to be enquired into from the symptom.

One should enquire into the method by which to evolve the particular power which leads to one's welfare. Just as one prepares red vermillion by mixing mercury and sulphur, so one should study external signs from which are produced the extraordinary powers.

तद्भिर्विपरिणामिनो गुणाः ॥ १ । २ । ३१ ॥

तद्भिः by them ; विपरिणामिनः changeable ; गुणाः, guṇas.

31. By them, the guṇas are changeable.

The guṇas transform themsevles into varieties, by reason of these powers.

द्वैमोहिन्याः ॥ १ । २ । ३२ ॥

द्वै two ; मोहिन्याः of the enchanting.

32. Two of the enchanting.

The power that has charmed the whole world is of two kinds. (1) enveloping (Avaraṇa) (2) manifesting (Vikṣepa).

आवृत्तो चासत्वाभानभेदात् ॥ १ । २ । ३३ ॥

आवृत्तो the enveloping power ; च and ; असत्व non-existent; भान apparent भेदात् by division.

33. And the enveloping power is divided into non-existent and apparent.

The author divides the enveloping power into non-existent and the apparent. Illusion has enveloped the whole creation ; it is of two kinds The non-existent is like water in a mirage and the apparent is like the silver in a mother of pearl.

द्विकादेकस्यांतर्धिर्विष्णौ ॥ १ । २ । ३४ ॥

द्विकात् from two ; एकस्य of one ; अंतर्धिः appearance ; विष्णौ in Viṣṇu.

34. The disappearance of one by two in Viṣṇu.

The non-existent disappears by (Śravana) hearing or reading and (Manana) meditating on Viṣṇu.

शेषादन्यस्य ॥ १ । २ । ३५ ॥

शेषात् from the remaining ; अन्यस्य of the other.

35. Of the other, by the remainder.

The disappearance of Abhánavarṇa is effected by (Nididhyásana) pondering over and over again.

कर्मापीतेर्विक्षेपस्य ॥ १ । २ । ३६ ॥

कर्मापीतेः till the end of action ; विक्षेपस्य of the manifesting (power).

36. Of the manifesting, till the end of action.

The Vikṣepaśakti lasts as long as the Prárabdha lasts. When the actions of the former birth which caused the present birth are exhausted, the manifesting power ceases to exist.

The following tree will explain it fully.

शक्ति

आवरण शक्ति — विक्षेप शक्ति

असत्वावरणं — आभानावरणं

प्रतिद्वंद्वाद्धि प्रारंभाः ॥ १ । २ । ३७ ॥

प्रतिद्वंद्वात् from the struggle ; हि certainly ; आरंभाः evolution.

37. Because the evolution is from the struggle.

The commencement and its result are achieved by the struggle of the guṇas for preponderance.

END OF PRAPÂTHAKA II.

PRAPÂTHAKA III.

प्रकृतेस्त्रिजगत ॥ १ । ३ । १ ॥

प्रकृतेः from nature ; त्रिजगत् three worlds.

1. From nature, three worlds.

The author explains how the creation proceeded. From the Prakṛiti proceed the worlds *viz:* upper region, middle region and the lower region.

सत्वादव्यक्तम् ॥ १ । ३ । २ ॥

सत्वात from सत्व ; अव्यक्तं undeveloped or unmanifested.

2. From Satva, (Avyakta) the undeveloped or unmanifested is produced.

We have seen that there are Satva, Rajas and Tamas in Prakṛiti i. e. when there is an equilibrium of all three, it is then called Prakṛiti. If there is predonderance of Satva, there is Avyakta produced.

रजसोमहत ॥ १ । ३ । ३ ॥

रजसः from रज ; महत intellect.

3. There is Mahat from Rajas.

When there is preponderance of Rajas, Mahat or Buddhi (intellect) is produced.

तमसोहंकारः ॥ १ । ३ । ४ ॥

तमसः from Tamas ; अहंकारः egoism.

4. From Tamas, egoisn.

From the preponderance of Tamas, egoism (Ahaṅkára) is produced. The order in the Sáṅkhya is that from Prakṛiti Mahat is produced and from Mahat egoism.

त स्मात्पंचतन्मात्राणि तंतुवत ॥ १ । ३ । ५ ॥

तस्मात from it ; पंचतन्मात्राणि five subtle elements ; तंतुवत like thread or cobweb.

5. From it, five subtle elements, like a thread.

From Ahaṅkára are produced its subtle elements, viz. sound, touch, colour, taste and odour.

व्यंजंतिपुनर्गुणाः ॥ १ । ३ । ६ ॥

व्यंजंति manifest ; पुनः again ; गुणाः guṇas.

6. The guṇas again mainfest themselves.

The guṇas mainfest themselves in these five Tanmátras.

सत्वत्र्यंशसमष्टेरंतःकरणंपटवत् ॥ १ । ३ । ७ ॥

सत्वत्र्यंशसमष्टेः from the combination of three parts of सत्व ; अंतःकरणं internal organs ; पटवत् like cloth.

7. From the combination of 3 parts of Satva the internal organs are produced like cloth.

By dividing each of the five subtle elements into four parts, and taking three parts of the Satva, the internal organs are produced.

"सतेषां सत्वांशं चतुर्धाकृत्वा भागत्रयसमष्टितः पंचवृत्त्यात्मकमंतःकरणमसृजत्" "He created internal organs made up of five *vrittis* by dividing their Satva portion into four, from the one third of the whole."

बुद्धिमनो नाम वृत्तिवैचित्र्यात् ॥ १ । ३ । ८ ॥

बुद्धिमनोनाम the name of intellect and mind ; वृत्तिवैचित्र्यात् on account of the variety of the activity.

8. On account of the variety of the activity, the internal organ is called intellect (and) mind.

The internal organs are Manas, Buddhi, Ahaṅkára and Chitta. The function of mind is doubting but that of intellect is certainty ; pride proceeds from I-maker and remembrance does from memory. The following śloka explains it fully.

मनोबुद्धिरहंकार श्चित्तंकरणमांतरम् ॥ संशयो निश्चयोगर्वःस्मरणं चेतिवृत्तयः ॥ बुद्धितो हि ततोवृत्तिरिच्छादिरवभासते ॥ "Mind intellect ; I-maker and chitta are the internal organs ; their functions are doubt, certainty, pride and remembrance. From intellect, the vṛittis such as volition &c manifest themselves.

धीन्द्रियाण्येकैकांशेभ्यः ॥ १ । ३ । ९ ॥

धीन्द्रियाणि sensory organs ; एकैकांशेभ्यः from one part of each.

9. From one part, the sensory organs (are produced).

The external sensory organs *viz*, eye, ear, tongue, nose and touch are produced from one-fourth part of Satva of the five Tanmátras, "सतेषांसत्व तुरीयांशभागेन ज्ञानेंद्रियमसृजत" "He created the sensory organs from the one-fourth part of Satva."

रजस्त्र्यंशसमष्टेः प्राणः ॥ १ । ३ । १० ॥

रजस्त्र्यंशसमष्टेः from the combination of three parts of रजः ; प्राणः vital air.

10. The vital air from the combination of the 3 parts of Rajas.

The Rajas portion of the five Tanmâtras are also divided into four parts ; from the three parts there-of, the vital air is produced "सपंचभूतानांरजोंशंचतुर्धाकृत्वा भागत्रयात्पंचवृत्यात्मकं प्राणमसृजत" "He, having divided the Rajas portion of the five elements into four parts created the vital air made up of five vṛittis from three parts thereof."

The vital air is described in the following ślokas :—

हृदिप्राणो गुदेऽपानः समानो नाभिदेशगः ।

उदान कंठदेशस्थोव्यानः सर्वशरीरगः ॥
उद्गारेनागआख्यातः कूर्मस्तून्मीलनेस्मृतः ।
कृकरस्तुत्क्षुतिज्ञेयो देवदत्तो विजम्भणे ।
नजहाति मृतंचापि सर्वव्यापीधनंजयः ॥

"The prâṇa (breath) is in the thoracic region and the apâna (impure air) is in the rectum ; the samâna is in the abdominal region, the *udâna* is in the throat and the vyána is in the whole body. Belching is called nága, stretching forth is called kûrma, sneezing is krikara, yawning is Devadutta but Dhanañjaya which pervades the whole, does not leave a dead person.

कर्मेन्द्रियाण्येकांशेभ्यः ॥ १ । ३ । ११ ॥

कर्मेंद्रियाणि the motor organs ; एकांशेभ्यः from one part.

11. And motor organs from one part.

The motor organs *viz*, hands, feet, tongue, anus and organs of generation are produced from the fourth part of the Rajas of the five Tanmátras "सतेषांतुर्यभागेन कर्मेंद्रियमसृजत्" "He created the motor organs from their one fourth part."

परिणामीन्युभानि ॥ १ । ३ । १२ ॥

परिणामीनि having results ; उभानि both.

12. Both of them have results.

Both sets of organs i. e. the external and internal organs end in certain results.

ज्ञानेच्छाक्रियास्ते ॥ १ । ३ । १३ ॥

ज्ञान cognition ; इच्छा volition ; क्रियाः action ; ते they.

13. They are cognition, volition and action.

The results mentioned in the Sûtra 12 are cognition, volition and action.

स्वपंतिस्फुरंतिच ॥ १ । ३ । १४ ॥

स्वपंति lie dormant, sleep ; स्फुरंति come into activity ; च and.

14. They sleep and come into activity.

Cognition, volition and action are dormant or active.

संस्कारःस्मृतिक्लेशहेतुर्वासना ॥ १ । ३ । १५ ॥

संस्कारः association ; स्मृतिक्लेशहेतुः cause of memory and misery ; वासना impression on the mind.

15. Vásaná is the association which is the cause of memory and miseries.

The author defines Vásana. The (Kleśa) miseries are five which are fully explained by Patañjali in his Yoga philosophy. They are (1) Avidyá (2) Asmitá (3) Rága (4) Dveṣa and (5) Abhiniveśa.

विपाकहेतुरदृष्टम् ॥ १ । ३ । १६ ॥

विपाकहेतुः cause of enjoyment of fruit ; अदृष्टम् invisible.

16. The invisible is the cause of the enjoyment.

The invisible or the Adriṣta is the cause of the life enjoyment which consists either in good or bad.

ग्रंथेनांतर्जालवदाततम् ॥ १ । ३ । १७ ॥

ग्रंथेन with the string ; अंतः internal organ ; जालवत् like a net or cobweb ; आततम् is spread.

17. The internal organ with the string is spread like the net or web.

The author says that the internal organ is so tied up with all these associations just as a web or net is interwoven.

ज्ञानक्रियावष्टंभानामन्यतमवत् ॥ १ । ३ । १८ ॥

ज्ञानक्रियावष्टंभानां of cognition, activity and cessation ; अन्यतमवत् having the other.

18. The other of cognition, activity and cessation of activity.

Some where we see cogintion ; some where activity and some time cessation of them.

निर्मनस्के साराभिव्यक्तिः ॥ १ । ३ । १९ ॥

निर्मनस्के in an inactive mind ; साराभिव्यक्तिः manifestation of the essential or reality.

19. In an inactive mind, there is the manifestation of the essence.

When the activity of the mind has ceased, you can then realise your self ; when the activity of the mind has gone outside, it runs with the objects of the world; cf Yoga 1. 2-4.

भ्रूपरिभुवःस्वः ॥ १ । ३ । २० ॥

भ्रूपरि above the eye-brows ; भुवः subtle region ; स्वः higher region.

20. Above the eye-brows there are (regions) Bhuvaḥ and Svaḥ.

These are imaginary places of yoga which a Yogî has to reach by practices.

परांचीन्दुवत्खान्युभावंति ॥ १ । ३ । २१ ॥

परांचि tending to go backwards ; इंदुवत् like moon ; खानि sense organs ; उभावंति going both ways.

21. Going out side like the moon, the sensory organs go both ways.

The sensory organ s can be diverted out-side or inside ; their direction is generally outward when turned inside they lead to immortality.

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ॥
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ Kaṭhopaniṣat iv 1.

"The self-born created the organs turned out-side, one therefore sees outward but not inwards. Some wise man longing for immortaliety, sees the inward self by turning his sight inside."

The author gives an illustration. Just as the moon's rays turn aside from the earth on new moonday and turn towards it on the full moonday, so do the activities of the sense organs extend both inside and outside.

चिदुद्वृतौ सुखम् ॥ १ । ३ । २२ ॥

चिदुद्वृतौ on turning towards the चित् ; सुखं happiness.

22. There is happiness if turned inside.

If the activity of the sensory organs is turned inside, it leads to happeness. See Yoga I-3.

दुःखमन्यत्प्रातिकूल्यात् ॥ १ । ३ । २३ ॥

दुःखं misery ; अन्यत् otherwise ; प्रातिकूल्यात् from opposition, or contradiction.

23. Otherwise, in opposition, there is misery.

When the activity of the sensory organs is turned out-side, it leads to misery. See Yoga 1. 4.

प्रलयोमोहः ॥ १ । ३ । २४ ॥

प्रलयः merging into one's own self ; मोहः swoon.

24. Merging into one's own self is swoon.

The author explains what swoon or sleep is ; it is merging of the activity of the subtle body in one's own self.

END OF PRAPÂTHAKA III.

PRAPÂTHAKA IV.

तमोभ्यः पंचीकृत्या पंच ॥ १ । ४ । १ ॥

तमोभ्यः from the Tamas ; पंचीकृत्या by mixing five ; पंच five.

1. From the parts of the Tamas, by mixing five gross elements.

The author explains the Pañchíkaraṇa. Take the five Tanmâtrâs, first divide them into 2 parts and then subdivide them into 4 parts. Take all the four parts of the first element and one part of the other ; this will give you the gross element required. It is called Pañohîkaraṇa.

"शब्दादीनि द्विधाकृत्वा चतुर्धापुनरादिमम् ॥ स्वस्येतरद्वितीयांशैर्योजनात्पंचपंचते ॥" "By dividing sound &c into two parts and then dividing the first into four and by adding its (four parts) with the second part of the other, you get five each" First divide all the subtle elements into two parts each take the first part and subdivide it into four and add it with one part of the other and so on. It is called Pañchikaraṇa in Vedanta.

त्रिवृत्कृत्या त्रीणिपुनः ॥ १ । ४ । २ ॥

त्रिवृत्कृत्या by making three fold ; त्रीणि three ; पुनः again.

2. Again three by making three-fold.

The author explains the Tirvṛitkaraṇa. Take the three visible elements : *viz*, the earth, water and fire, divide them into 2 parts first and then sub-divide them into two. Take the parts of the first element and mix it with one part of the other ; this will give you the gross visible element required. It is called Trivṛitkaraṇa.

द्विधाक्षित्यंबुतेजांसि कृत्वाद्यांश्च पुनर्द्विधा ॥
स्वस्वेतरद्वितीयांशैर्योजनात्तेत्रयस्त्रयः ॥

"Dividing the earth, wate: and fire into two parts and then again subdividing the first into two and by adding one of the other to the two of its own, they each become three-fold."

लोहितशुक्लकृष्णवंतिच ॥ १ । ४ । ३ ॥

लोहितशुक्लकृष्णवंति possessing red, white and black ; च and.

3. And they are red, white and black.

The above said three elements *viz*, earth, water and fire are black, white and red respectively i. e. they are Tamas, Rajas, and Satva guṇas respectively.

वैशेष्यात्तद्वादः ॥ १ । ४ । ४ ॥

वैशेष्यात by preponderance ; तद्वादः their nomenclature.

4. By preponderance, their nomenclature.

They (the elements) are so called by reason of the preponderance of the parts possessed by them. As for instance, the earth has all the parts of its own besides the parts of the other element; hence it is called the earth. So with other elements.

अथपंचानांपंचांतक्रमाभिव्यक्तिः ॥ १ । ४ । ५ ॥

अथ afterward ; पंचानां of the five ; पंचांत to the end of five ; क्रमाभिव्यक्तिः manifestation in the order.

5. Afterward, of the five, there is the manifestation in the order to the end of all the five.

The author says that all the elements manifest themselves in order in the creation by their peculiar quality which they possess.

संनिवेशादंडानि ॥ १ । ४ । ६ ॥

संनिवेशात by mixture ; अंडानि the whole universe.

6. The whole universe, by mixture.

The author says that the whole universe is created by the mixture of all the elements in certain proportion.

गुणिगुणिभ्यांद्वौ प्रारंभौ ॥ १ । ४ । ७ ॥

गुणिगुणिभ्यां from the quality and the qualified ; द्वौ two ; प्रारंभौ creations.

7. There are two creations from the quality and the qualified.

The author says that there are two kinds of creation (1) the guṇa-pariṇáma ; it consists of Avyakta, Mahat, egoism, five subtle elements and organs down to the vital air, (2) guṇipariṇáma consists of velocity, activity, attraction &c which are inferred from the gross elements when made five-fold and three-fold as explained in sûtras 1 & 2.

वीजशक्ति र्विस्फुरंती त्रिवृत्कृत्याचिनोत्यणीयसः ॥ ॥ १ । ४ । ८ ॥

बीजशक्तिः original power ; विस्फुरंती issuing forth, manifesting, spreading ; त्रिवृत्कृत्या making three fold ; चिनोति assimilates, forms ; अणीयसः from atoms.

8. The original power spreading after making three-fold, assimilates from the actions.

The author says that the productive power having entered into fire &c. assumes the form of it.

मूर्धनीनविपरिणामः प्रकृतिपूर्तेः कीटवत् ॥ १ । ४ । ९ ॥

मूर्धनीनविपरिणामः the evolution of brain ; प्रकृतिपूर्तेः by filling up the power producing change ; कीटवत् like a worm.

9. There is a change of the brain by following the nature just like a worm.

The author says that changes take place in the development of the human brain in the natural course. Just as a Tailapáda insect when seized by a bee becomes a bee so the human mind has evolved out of a small beginning which the modern science has fully explained. See Yoga iv. 2. It is said that Dundubha serpent lying for a long time in a circle, becomes a land tortoise in course of time. Cf. metamorphosis of the silkworms.

द्विधासुमंतः क्रमर्द्वोतरवीजाभ्याम् ॥ १ । ४ । १० ॥

द्विधा twice ; असुमंतः of the living beings ; क्रमर्द्वोतरवीजाभ्याम् by reason of the seed of the gradual rise and fall.

10. There are divisons of the beings by reason of the seed of the gradual rise and fall.

The author says that beings rise and fall ; when they go to heaven; they enjoy the rewards there: but when they come back to the world they have to act here. This process of rising and falling goes on continually.

तद्वतोर्युगानिऽयस्तैकक्रमाभ्याम् ॥ १ । ४ । ११ ॥

तद्वतोः of those who are destined to rise and fall ; युगानि periods ; व्यस्तैःकक्रमाभ्यां by a reverse and gradual order.

11. Of those who are destined to rise and fall, the periods are by a reverse and gradual order.

The author says that those who are destined to rise, the period commences as follows Kali, Dvápara, Tretá and Satya and those who are destined to fall, the period commences as Satya, Tretá, Dvápara and Kali.

गुणेभ्योभेदोजातिक्रियाकालानाम् ॥ १ । ४ । १२ ॥

गुणेभ्यः on account of qualities ; भेदः difference ; जातिक्रियाकालानाम् of caste, action and time.

12. By reason of guṇas, there is a difference of caste, action, and time.

The author says that on account of the mixture of the Guṇas the different castes, professions and periods arise. When there is pure Satva there is the caste of Bráhmaṇa ; when in a mixture of Satva and Rajas, the latter preponderates. there is the caste of Kṣattriya. In a Vaiśya caste, there is a mixture of Tamas and Rajas with the preponderance of the latter. So in a Śûdra there is a mixture of Tamas and Rajas with the excess of the former. The actions are peacefulness, bravery, agriculture and service and characterise the different castes namely Bráhmana, Kṣattriya, Vaiśya and Śûdra respectively.

The Satyayuga is characterised by Satva ; in the Tretá there is

preponderance of Rajas, in the Dvápara there is a mixture of Tamas and Rajas but in the Kali there is Tamas.

भावोद्भवानुन्यासम् ॥ १ । ४ । १३ ॥

भावोद्भव manifestation of temper, अनुन्यासम् following suit.

13. Manisfestation of the disposition is accordingly.

The author says that the disposition or temper also follows the Guṇas. If a Bráhmaṇa is born with certain qualities, his temper will also follow them.

नोन्मेषश्चेत्स्ववृत्तेरन्यजातीयाः ॥ १ । ४ । १४ ॥

न not ; उन्मेषः manifestation ; चेत् if ; स्ववृत्तेः of one's own temper ; अन्यजातीयाः belonging to another caste.

14. If there is no manifestation of one's own temper, then he belongs to another caste.

The special qualities of a Bráhmaṇa, Kṣattriya, Vaiśya and Śûdra are peacefulness, bravery, agriculture and service. If these qualities are not shown to be possessed by a person born in a certain family, he should be classed under a caste, the qualities of which he possesses. "वृत्तिस्थमपि चाण्डालं तं देवा ब्राह्मणं विदुः" "If a *chaṇḍâla* follows his own profession, he is called Brâhmaṇâ by the gods."

भावोदुर्वारः ॥ १ । ४ । १५ ॥

भावः nature, the natural temper ; दुर्वारः unsumountable.

15. The natural disposition is uncontrollable.

The natural predisposition which a person possesses from his very birth, can not be checked. It will manifest itself sooner or later in the person.

नासदुत्पद्यते नृशृंगवत् ॥ १ । ४ । १६ ॥

न not ; असत् non-existent, उत्पद्यते is produced; नृशृंगवत् like a man's horn.

16. Nothing is produced from nothing like a man's horn.

It correspounde with the well known maxim "ex nihilo nihil fit." It is taken from the Sâṅkhya Pravachana chap I. 114.

प्राकृतंव्याप्त्यागमाभ्याम् ॥ १ । ४ । १७ ॥

प्राकृतं material ; व्याप्त्यागमाभ्याम् from pervasion and authority.

17. Material by reason of pervasion and manifestation.

The author says that every thing material resides in the original matter from which it is made, in other words effect resides in its cause. As cloth is made from the cotton, it is there in the cotton and a pot is made of clay, the former exists in its rudimentary form in the clay. We know pervasion and manifestation. You can not get oil from sand ; from the creation we know that it existed in the 'existent'. It is called Satkâryavada in the Hindu philosophy. See Sáńkhyá Káriká 9. and Sáńkhya sûtras I. 115, 116, 117 and 118.

सतोऽप्यसंप्रयोगः प्रक्षीणत्वात्सान्याज्यवत् ॥१।४।१८॥

सतः existent ; अपि also . असंप्रयोगः is not perceivable, प्रक्षीणत्वात् by reason of its being minute ; सान्नि in milk ; आज्यवत् like butter.

18. The 'existent' is not visible by reason of the minuteness just like butter in milk.

The author says that the existence of the effect in its cause is not perceptible by reason of its minuteness, just as the existence of butter in milk is not perceptible. Sannáya is milk prepared as an offering to a deity in a yága. It is the Sáńkhya view.

उत्पत्तिरभिव्यक्तिः ॥ १ । ४ । १९ ॥

उत्पत्तिः production ; अभिव्यक्तिः manifestation.

19. Production is manifestation.

What you call creation or production is nothing but manifestation of a thin g which is already existing in its primordial cause. It is not the bringing forth a new thing.

नाशःकारणावशेषः ॥ १ । ४ । २० ॥

नाशः destruction ; कारणावशेषः merging into cause.

20. Destruction is merging into cause.

The author says that what you call destruction or dissolution is noting but the merging of the effect into its cause.

प्राग्वत्कल्पांतरस्थाः ॥ १ । ४ । २१ ॥

प्राग्वत् like the previous ; कल्पांतरस्थाः the situation in the different periods.

21. The situation in the different periods is the same as it was in the previous.

The creation repeats itself in every Kalpa "सूर्याचंद्रमसौधातायथापूर्वमकल्पयत। दिवंचपृथिवींचांतरिक्षमथोस्वः ऋ० १०. १९०. ३. "Just as the creator created the sun, moon, sky, earth, intervening space and heaven formerly, so (will be in future)."

स्फूर्तिरजायाः प्राचीनकर्मयोगाज्जागरवत् ॥१।४।२२॥

स्फूर्तिः manifestation ; अजायाः of nature ; प्राचीनकर्मयोगात् by reason of the conjunction of the previous act ; जागरवत् like re-awakening.

22. The manifestation of nature, by reason of the conjunction of the previous act is like re-awakening.

Just as a person comes into activity after rising from a sound sleep so does nature manifest itself in a person on account of his previous acts.

नान्याविकृतिर्विवेकात् ॥ १ । ४ । २३ ॥

न not ; अन्या other ; विकृतिः modification ; विवेकात् by pondering over, discrimination.

23. The modification is not different by pondering over.

The modification is not different from nature; it follows from what has been discussed above. So the author says that if you pause and think on matter or nature, you will not find effect different from its cause.

द्वावभावौ संसर्गान्योन्याभावौ ॥ १ । ४ । २४ ॥

द्वौ two ; अभावौ non-existence ; संसर्गान्योन्याभावौ, संसर्गाभाव and अन्योन्याभाव.

24. There are two kinds of non-existence (1) Samsargābhāva and (2) Anyonyābhāva.

The author now proceeds to classify Abhāva or non-existence.

अभावं

संसर्गाभावः | अन्योन्याभावः

चतुर्धाऽऽद्योध्वंसप्रागत्यंतकेवलाभावभेदात् ॥१।४।२५॥

चतुर्धा four-fold ; आद्यः the first ; ध्वंसप्रागत्यंतकेवलाभावभेदात् by reason of the division into प्रध्वंसाभाव, प्रागभाव अत्यंताभाव and केवलाभाव.

25. The first is of four kinds (1) Dhvaṃsa (2) Prák (3) Atyanta and (4) Kevala.

The author divides the Saṃsargábháva into 4, as follows :—

संसर्गाभाव

प्रध्वंसाभाव | प्राग्भावः | अत्यंताभावः | केवलाभावः

सापेक्षोद्वितीयः ॥ १ । ४ । २६ ॥

सापेक्षः correlative ; द्वितीयः the second.

26. The second is correlative.

The second kind of Abháva i. e. Anyonyábháva depends upon the non-existence of the one in the other. As for example a pot is not cloth and cloth is not a pot. See for the full explanation of it in Vaiśeṣika chap. ix. Âhnika 1. especially at P. 2[illegible]2 of vol vi S. B. H.

सर्गाप्ययावभिवृत्तिभ्याम् ॥ १ । ४ । २७ ॥

सर्गाप्ययौ creation and dissolution ; अभिवृत्तिभ्याम् spreading out and spreading in.

27. The creation and dissolution by the spreading out and spreading in.

The author proceeds to explain the creation and dissolution; the former is spreading out of nature while dissolution is closing in.

निमेषाद्विप्रलयः ॥ १ । ४ । २८ ॥

निमेषात् from winking or closing ; विप्रलयः dissolution.

28. Because by winking, there is dissolution.

The author explains dissolution ; it is the merging of the creation in the Prakṛiti and the merging of the latter in the Supreme soul. The Pralaya is of four kinds ; the following ślokas will explain them fully.

नैमित्तिकः प्राकृतिकस्तथैवात्यंतिकोद्विज ॥
नित्यश्चसर्वभूतानां प्रलयोयंचतुर्विधः ॥
ब्राह्मोनैमित्तकस्तत्र यच्छेतेजगतः पति ॥
प्रयातिप्राकृतेचैव ब्राह्मांडं प्रकृतौलयम् ॥

ज्ञानादात्यंतिकः प्रोक्तोयोगिन : परमात्मनि ।
नित्यंसदैव जातानां योविनाशोदिवानिशं ॥

"O ! Twice born, the dissolution is of four kinds, naimittika (causal) prâkṛittika (material) atyantika (radical) and nitya (daily). The causal pertains to Brahman when the lord of the universe sleeps ; the material is one in which the whole universe merges into its primordial matter in the state of dissolution. The radical is one in which a yogin merges in the supreme soul by knowledge. The daily dissolution is one in which the created beings are destroyed every day."

नाभिदायत्तिभ्यां प्रधानापादः ॥ १ । ४ । २९ ॥

न not ; अभिदायत्तिभ्यां separation and independence ; प्रधानापादः application of materialism.

29. There is no possibility of matter by reason of its non-difference and dependence.

The author says that as the Prakṛiti is not different from the Puruṣa, looked from the Vedántic point of view and as it is not independent from Him, there is no possibility of materialism.

विज्ञप्तयेहि सर्गंजगौजगौ ॥ १ । ४ । ३० ॥

विज्ञप्तये for enlightenment ; हि because ; सर्गं creation ; जगौ is sung ; जगौ is sung.

30. Because it is sung that the creation is for enlightenment.

The author says that the object of creation is to know ultimately the supreme soul. The repetition of 'जगौ' indicates the end of the chapter. See the Sâṅkhya and the vedânta Sûtras.

END OF PRAPÂTHAKA IV.

END OF CHAPTER I.

CHAPTER II.

PRAPÂTHAKA I.

सच्चिदानंदः पुरुषः ॥ २ । १ । १ ॥

सच्चिदानंदः existent, intelligent and happiness ; पुरुषः Puruṣa.

1. Puruṣa is existent, intelligent and happy.

The author after describing Prakṛiti in the first book, now proceeds to describe Puruṣa. He is existent, intelligent and happy.

प्रणवार्थः ॥ २ । १ । २ ॥

प्रणवः Om ; अर्थः symbol.

2. His symbol is Om.

He is known by om which is composed of a, u, and m; cf Yoga I-27.

नेतिनेत्यंतः २ । १ । ३ ॥

नेति not this ; नेति not this ; अंतः end, pause.

3. The end of 'not this' 'not this'.

The author explains his own idea of the supreme soul. He defines it in the negative ; he says that where you stop after saying 'it is not', the halting point is Brahma ; you can not go on saying, 'it is not' because that will land you in the fallacy called *retrogressus in infinitum*. So the ultimate point where you pause is Brahma.

त्रिकांतभेदोनः ॥ २ । १ । ४ ॥

त्रिकांतभेद three kinds of limitations ; उनः devoid.

4. Deprived of 3 kinds of difference.

The supreme soul is all-prevading, as there is no space ; it is eternal, because there is no time; it is universal soul because there is no phenomenal existence. The difference is of three kinds (1) Svagata (2) Sajátîya and (3) Vijátîya. By reason of there being no form or parts, the first does not

arise (2) there being no second, the second kind of difference does not arise (3) there being no object of the different class, the third difference does not arise. cf Pañchadaśi chap. iii. 35. Ibid II. 20, 21, 24 & 25.

निरंशुद्विप्रमेा नैर्धर्म्यात् ॥ २ । १ । ५ ॥

निरंशुद्विप्रमः two means of proof unavailing ; नैर्धर्म्यात् by reason of non-predication of qualities.

5. Two proofs are of no avail by reason of being devoid of qualities.

The author says that he (Supreme being) is not an object of perception and inference as he is devoid of all qualities, guṇas and activity

> अचिंत्याः खलुये भावा न तां स्तर्केणयोजयेत् ।
> प्रकृतिभ्यः परंयश्चतदचिंत्यस्यलक्षणम् ॥

"No argument should be applied in the case of existence which is incomprehensible, the differentiating feature of the incomprehensible is that it is beyond matter."

त्रीणयतीतः ॥ २ । १ ॥ ६ ॥

त्रीणि three ; अतीतः above.

6. He is above three.

The author says that He is above three states namely Jágrata, Svapna and Susupti, "प्रपंचोपशमं शांतं शिवमद्वैतं चतुर्थं मन्यंते" "They say that the fourth (state) is the cessation of manifestation where peace, bliss and non-dualism (prevail)."

निमित्तमभिध्यादित्वात ॥ २ । १ । ७ ॥

निमित्तं efficient cause; अभिध्यादित्वात् by reason of being preceded by meditation.

7. He is an efficient cause, by reason of pondering.

The author says that the supreme soul is the efficient cause, because it is said in the Vedas, that he meditated before creation, "सेाकामयत बहुस्यां प्रजायेय, सऐक्षत लोकान्नुसृजा" Chhândoga vi. 2. 3. "He desired 'let me be many; He said let me create worlds."

प्रकृतिश्च प्रतिज्ञादृष्टांतैक्यश्रुतिभ्यः ॥ २ । १ । ८ ॥

प्रकृतिः material cause ; प्रतिज्ञादृष्टांतैक्यश्रुतिभ्यः enunciation, example and current of authorities.

8. And He is the material cause by reason of the enunciation, example and *cursus curce.*

Supreme soul is the material cause of the creation. He assigns three reasons in support of this view. (1) Enunciation. "कस्मिन्नुभगवो विज्ञातेसर्वमिदंविज्ञातंभवति" Muṇḍakopaniṣat I. 1. 3. "O! sire who is the one by knowing whom, every thing becomes known."

(2) Example. "यथासौम्यैकेनमृत्पिंडेन सर्वमृन्मयंविज्ञातं स्याद्वाचारंभणं विकारोनामधेयं मृत्तिकेत्येव सत्यं" "O! dear, just by one clod of clay, the whole thing made of clay is known and by the language, there is communication as to the name of the modified things but in reality it is all clay."

(3) Current of authorities "सर्वंखल्विदंब्रह्म," Chhândoga iii. 14. 1. "The whole of it is Brahmana" "सर्वात्मकं च परंब्रह्म," The supreme soul pervades all individual souls" "ब्रह्मैवेदंसर्वं" "Brihdaraṇyakopaniṣat II. 5. 1. "The whole of this is Brahma."

भागादिस्तु सिंधुवत् ॥ २ । १ । ९ ॥

भागादिः division &c ; तु on the other hand ; सिंधुवत् like an ocean.

9. On the other hand, division is like an ocean.

The objector says that according to you the creator and creation are not apart; how is it that they appear to be separate? The reply of the author is embodied in the present Sûtra. The author says that this apparent separation is just like the river and its waves. The river and its waves are not different from each other though they appear to be so; so the creation and creator appear to be different but in reality they are not.

मानाम्नायोहृदोद्युवत् ॥ २ । १ । १० ॥

मानाम्नायः the text as to measure ; हृदः in relation to heart ; द्युवत् like the sky.

10. The text as regards measurement is with reference to the cardiac region like the sky.

The author says that the text "अंगुष्ठमात्रः पुरुषः" "Kaṭhopaniṣat 4. 12 ; 4. 13 ; 6. 17. "The Puruṣa is of the size of a thumb." relates to the size of the man's heart all like the pervading sky when it happens to occupy a small space.

हेतुः प्रचोदनात् ॥ २ । १ । ११ ॥

हेतुः cause ; प्रचोदनात् by reason of exciting.

11. He is the cause by reason of exciting.

Supreme soul is the cause by reason of exciting the matter into activity ; we see the same thing in the wordly affair ; a king is said to have done, when his ministers and judges act on his behalf.

नोऽस्वस्मादलेपत्वात ॥ २ । १ । १२ ॥

नो not ; स्वस्मात inherently ; अलेपत्वात by reason of neutrality.

12. Not inherently, by reason of neutrality

The author says that in reality he is not the cause, because the supreme soul is neutral. "नतस्यकार्यंकरणंचविद्यते नतत्समश्चाप्यधिकश्चदृश्यते । परास्य शक्तिर्विविधैवश्रूयते स्वाभाविकीज्ञानबलक्रियाच" Swetáswataropanisat vi. 3. "His effect or cause does not exist, nor is his equal or superior seen : his supernatural power and activity arising from the inherent knowledge and vigour are heard to be various."

प्रद्युदिवाऽऽयुक्तौ ॥ २ । १ । १३ ॥

प्रद्युत् sun ; इव like ; आयुक्तौ in affairs.

13. In affairs, like the sun.

The author says that in the ordinary life, the sun does not act, nor does it make another act ; but on his rising, the people of their own accord, begin to perform different actions. Such is also the case with the supreme soul.

सगुणार्थागुणश्रुतयः ॥ २ । १ । १४ ॥

सगुणार्थाः with the object of Brahman with qualities ; गुणश्रुतयः texts as to qualities.

14. The texts as to qualities are with the object of Saguṇa Brahma.

The author says that the Vedic texts such as ""सत्यकामःसत्यसंकल्पः" "of true desires and of true determination." &c relate to the supreme soul with the qualities.

चतुष्पात ॥ २ । १ । १५ ॥

चतुष्पात् four feet.

15. He has four feet.

The supreme soul is said to possess 4 feet "स्थूलभुग्वैश्वानरः प्रथमःपादःप्रविविक्तभुक्तं तैजसोद्वितीयः पादः आनंदभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः, प्रपंचोपशमंशान्तंशिवमद्वैतं चतुर्थं मन्यंते" "The first foot is eater of solid and Vaiśwánara, the second foot is eater of minute and fire, the third foot is enjoyer of happiness, having the face of intelligence and the fourth foot is believed to be the cessation of the manifestation, peace, bliss and non-dualism.' Nrisimha Pûrva Tápinî 4.

विश्वराडप्यारात ॥ २ । १ । १६ ॥

विश्वराट् lord of the universe ; अपि also, yet , आरात् at a distance.

16. Though Lord of the universe, still at a distance.

Though the supreme soul is the Lord of the universe and pervades it, yet he can not be conceived without purity of heart.

तर्केणसताप्यः ॥ २ । १ । १७ ॥

तर्केण by reasoning ; सता true, in conformity with the Vedas ; आप्यः to be obtained; comprehensible.

17. He is comprehensible by true reasoning.

The author says that the supreme soul is comprehensible by a reasoning which is not antagonistic to the Vedas.

नैकट्यं क्लेशापनूदनलवत् ॥ २ । १ । १८ ॥

नैकट्यं in the proximity ; क्लेशापनूत remover of miseries ; अनलवत् like fire.

18. Remover of the miseries in proximity like fire.

He is the remover of all the internal five miseries called Avidyá, Asmitá, Rága, Dveṣa and Abhiniveśa. See Yoga II. 3. The author gives an illustration of fire which removes cold by its presence.

तदन्यतमेनयोगानाम् ॥ २ । १ । १९ ॥

तत् that , अन्यतमेन by one of them ; योगानां of the means of Yoga.

19. That, by one of the Yogas.

The removal as stated in the preceding Sûtra can be effected by one of the means of Yoga *viz*, Jñána, (knowledge) Dhyána (meditation) and (Îśvarárpitakarma) relinquishment of acts to the Lord.

मात्राहि त्रयाणामितरत्र ॥ २ । १ । २० ॥

मात्रा portion ; हि because ; त्रयाणां of three ; इतरत्र in the other.

20. Because in the other, there is the portion of the three.

The author says that the characteristic of the supreme soul is Sat, Chit and Ânanda as mentioned in Sûtra 1 of the present chapter. These qualities are also found in the individual souls and the cosmos partially. They are in them from him.

व्यनक्त्येकं तामसे ॥ २ । १ । २१ ॥

व्यनक्ति manifests ; एकं one ; तामसे in Tamas.

21. One manifests itself in Tamoguṇa.

The author says that in the cosmos which has Tamoguṇa in preponderance on Pañchikaraṇa, there is Sat, one of the characteristics described in Sûtra 20.

द्वेवृत्तौद्वयोः ॥ २ । १ । २२ ॥

द्वे two ; वृत्तौ, in the activity ; द्वयोः of two.

22. Two manifest themselves in the activities of the two.

The two characteristics, namely, Sat, and Chit manifest themselves in the activities of Rajas i. e. cupidity and anger and in the activities of Tamas i. e. sorrow and idleness.

त्रीण्यवदातस्य ॥ २ । १ । २३ ॥

त्रीणि three ; अवदातस्य of the clear or pure.

23. Three of the clear.

The characteristics *viz*, Sat, Chit and Ânanda manifest themselves in the Satoguṇa.

त्रितेतरेक्षात् ॥ २ । १ । २४ ॥

त्रिता three kinds ; इतरेक्षात् from the other view or practical view.

24. Three, from other view.

The three characteristics differ from each other if looked from practical point of view; and they are three-fold for practical purposes. They are one if no difference is looked into.

भक्तिरारंभात् ॥ २ । १ । २५ ॥

भक्तिः devotion ; आरंभात् from the deeds.

25. Devotion from the deeds.

Devotion of the man to the almighty results from the acts which he performs in this life or which he performed in the previous life.

END OF PRAPÂTHAKA I.

PRAPÂTHAKA II.

सर्वांतरत्वादात्मा ॥ २ । २ । १ ॥

सर्वांतरत्वात् by reason of prevading all ; आत्मा soul.

1. He is soul by reason of prevading all.

The author says that Puruṣa is soul, because he pervades every thing.

परप्रेमास्पदत्वात् ॥ २ । २ । २ ॥

पर highest ; प्रेम love ; आस्पदत्वात् by reason of being the abode.

2. By reason of being the alode of the highest love.

The author gives a second reason in support of his view. He is the fountain of love.

स्वतोऽभिरुचेः ॥ २ । २ । ३ ॥

स्वतः towards himself ; अभिरुचेः by reason of the inclination.

3. By reason of the inclination to himself.

The third reason is that the promptings are to one's own self *viz.* (Sachchidánanda) existence, intelligence and happiness.

स्वानुभवाच्च ॥ २ । २ । ४ ॥

स्वानुभावात् by the experience of one's own self ; च and.

4. And by the experience of self.

The fourth reason is that he always feels his own existence in every act f experience. Here ends the affirmative side of the Puruṣa.

नकोशोजडत्वात् ॥ २ । २ । ५ ॥

न nct; कोशः sheath, covering, body; जडत्वात् by reason of being inanimate.

5. He is not the body by reason of its being inanimate.

The human body is divided into 5 sheaths, *viz.* Anna, Práṇa, Manas, Jñána and Ánanda. So the soul is not Kośa or the body which is material and unintelligent. This is the negative side of the Puruṣa.

तदभानेऽपितद्भानात् ॥ २ । २ । ६ ॥

तत् that; अभाने not shining; अपि though; तद्भानात् by reason of his shining.

6. By reason of his shining, though it does not shine.

The human soul manifests itself in sleep, dream and Samádhi, though the 1st three kośas do not manifest themselves there.

विचारबाधबल्याम्नायोपपाद्ानुभूतिभ्यश्च ॥२।२।७॥

विचारबाध obstruction of thought; बल्याम्नाय authoritutive text; उपपाद argument; अनुभूतिभ्यः from experience.

7. And by reason of the bar arising from thought, and by reason of the text, reasoning and experience.

The author says that for four reasons, the body is not soul. On pondering, we find that intelligence does not exist in the body; there are powerful texts, reasoning and experience which also lead to the same conclusion.

गौणोक्तिर्मुख्याय ॥ २ । २ । ८ ॥

गौणोक्तिः secondary statement; मुख्याय for the primary.

8. The secondary statement is for the primary.

The texts which represent other to be the soul are with a view to show the real soul. When the texts state body or son to be the soul, the terms are used in the secondary sense. It can be explained on the principle of Arundhatíkṣṇa Nyáya.* So the secondary sense of the terms is only to bring out the primary sense prominently.

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* Arundhati, is the smallest star known as Alcor in the constellation called the great Bear (Ursa major). When it is pointed out, first the bigger stars are shown, then ultimately Alcor (Arundhati). This maxim of Arundhatiksṇa, is applied when any minute thing is explained by means of its surrounding big objects.

प्रीतयस्तत्कृते ॥ २ । २ । ९ ॥

प्रीतय: affection ; तत्कृते for him.

9. Affection (is) for him.

The author says that material things which are affectionately desired are for the soul. "नवाअरे पत्युः कामायपतिः प्रियोभवत्यात्मनस्तुकामाय सर्वंप्रियंभवति" Brihadâryaṇaka II. 4. 5. "O ! dear me, certainly a husband is not dear (to the wife) for the husband's object ; every thing is dear for the self's object."

कुतश्चिदभानवत्सहोक्तवत् ॥ २ । २ । १० ॥

कुतश्चित somewhere ; अभानवत् like the non-manifested or indistinct ; सहोक्तवत् like speaking simultaneously.

10. Some where like the non-manifested as in speaking simultaneously.

We somewhere confound the soul with the matter by reason of our ignorance ; just as in the mixture of different sounds, we can not recognise the sound of any particular person.

द्वैतविस्मृतेरभिव्यक्तिः ॥ २ । २ । ११ ॥

द्वैतविस्मृते: by forgetting dualism ; अभिव्यक्तिः manifestation.

11. There is manifestation by forgetting dualism.

When dualism is forgotten as in the state of sleep, there is manifestation of soul i. e. the state of bliss.

सापेक्षत्वाद्द्वितीयः ॥ २ । २ । १२ ॥

सापेक्षत्वात् by reason of correlation ; द्वितीय: second.

12. He is second by reason of correlation.

He is second in relation to non-existent illusion. You can not conceive of absolute ; you have a pair of pleasure and pain, knowledge and ignorance and existence and non-existence.

लौकिकार्थश्च ॥ २ । २ । १३ ॥

लौकिकार्थः for the purpose of the world ; च and.

13. And for the purpose of the world.

The author says that the terms which are used in common parlance

to show dualism are for the purpose of the worldly transaction though dualism is not true. You can not explain the difference of things to the ignorant people.

गिर्येवनामरूपे ॥ २ । २ । १४ ॥

गिरि in the language ; एव certainly ; नामरूपे name and form.

14. The name and form are only in the language.

The author says that name and form exist in language only but not in reality.

द्वैतिभ्यो ह्यागमवृत्तिः ॥ २ । २ । १५ ॥

द्वैतिभ्यः for those who are immersed in dualism ; हि certainly ; आगमवृत्तिः the study of the scripture.

15. The study of the scripture is for those who are immersed in dualism.

The author says that the study of the holy scripture is to instruct those persons who are immersed in the doctrine of dualism.

जागर्यायै चिरसुप्तानां श्रुतिरंबावत् ॥ २ । २ । १६ ॥

जागर्यायै for arousing or awakening ; चिरसुप्तानां of those who are slept for a long time ; श्रुतिः scripture ; अम्बावत् like a mother.

16. The scripture is to awaken those who have slept long, like a mother.

The author says that just as a mother awakens her child in order to suckle it, so does the scripture instruct those who are long immersed in ignorance.

नैक्यार्थस्येतरार्थस्त्रिपद्याख्यानात् ॥ २ । २ । १७ ॥

न not ; ऐकार्थस्य of that which shows the unity of object ; इतरार्थः other meaning ; त्रिपद्याख्यानात् by reason of the statement of three words.

17. There is no other meaning of that which shows one by reason of the statement of three words.

There is a passage 'एकमेवाद्वितीयं' Chhándoga vi. 2 1. consisting of three words. It has no other meaning but that 'he is alone without a second.

प्रक्रमात ॥ २ । २ । १८ ॥

प्रक्रमात by reason of the commencement.

18. By reason of the commencement.

The author says that in the scripture where the commencement of the creation is given, it is said सदेवसौम्येदमग्रआसीत' Chhándoga vi. 2. 1. "O! dear, in the beginning there was the existent alone." indicating non-dualism.

भूयोऽव्याहारात् ॥ २ । २ । १९ ॥

भूयः over and over again ; व्याहारात् by reason of the statement.

19. By reason of the statement over and over again.

The author says that the same principle of non-dualism is inculcated over and over again in the scripture, "सर्वंखल्विदंब्रह्म" "Chhándoga vi. 14. 1. "The whole of it is Brahma" 'ब्रह्मैवेदंसर्वं' "Nrisinhottaratapani 7. "It is all Brahma." "नेहनानास्तिकिंचन" "Brihdáryanyaka iv. 19. Kaṭha iv. 11. "There is no multiplicity here."

निरोधादिविप्रतिषेधात ॥ २ । २ । २० ॥

निरोधादि destruction &c. विप्रतिषेधात् by reason of the prohibition.

20. By reason of the prohibition of destruction &c.

The supreme soul is spoken to be without birth and death.

"ननिरोधो न चोत्पत्तिर्नवद्धो नचसाधकः। नमुमुक्षुर्नवामुक्तइत्येषा परमार्थता ॥
"There is neither destruction nor production, neither fettered nor a devotee ; neither desirous for salvation nor liberated. It is a real truth." Pañchadaśi vi. 35 ; Gauḍapádíya II. 32.

स्मृतीतिहासैक्याच्च ॥ २ । २ । २१ ॥

स्मृति tradition, इतिहास history ; ऐक्यात् by reason of monism ; च and.

21. By reason of non-dualism from tradition and history.

The non-dualism is also proved from the *smritis* and *itihâses.*

ऋतंभरप्रज्ञानां नजाड्यम् ॥ २ । २ । २२ ॥

ऋतंभरप्रज्ञानां of those who have reached the true knowledge ; न not ; जाड्य' dullness (in understanding).

22. There is no dullness in those who have reached the true knowedge.

Those devotees who have attained to the highest and truest knowledge of self can understand it fully. There is no lack of understanding non-dualism in them. As to Ritambhara, see Yoga I. 48.

END OF PRAPÂTHAKA II.

PRAPÂTHAKA III.

देवो वाव मौलिकः साक्षी ॥ २ । ३ । १ ॥

देवः shining one ; वाव certainly ; मौलिकः (reflected in) the root cause ; साक्षी witness.

1. The shining one certainly reflected in the root cause is certainly the witness.

This divine being in contact with the matter is merely the witness. "तत्प्रतिबिंबितं यत्तत्साक्षिचैतन्यमासीत्" "That which is reflected has been a witness and intelligent one."

ईशोऽव्यक्तस्थः ॥ २ । ३ । २ ॥

ईशः lord ; अव्यक्तस्थः seated in the undeveloped.

2. He is lord when seated in the undeveloped.

The same divine being is called Lord when he comes in contact with the Prakriti in which Satva preponderates. "तत्प्रतिबिंबितं यत्तदीश्वरचैतन्यमासीत्" "That which is Lord and intelligent has been reflected."

महत्स्थो हिरण्यगर्भः ॥ २ । ३ । ३ ॥

महत्स्थः when seated in Mahat ; हिरण्यगर्भः golden child.

3. He is Hiraṇyagarbha when seated in Mahat.

The author says that the same divine being is called Hiraṇyagarbha when he comes in contact with the Prakṛiti in which Rajas preponderates.

"तत्प्रतिविंतं यत्तद्धिरण्यगर्भचैतन्यमासीत्" "That which is golden child and intelligent has been reflected."

विराडहंकारस्थः ॥ २ । ३ । ४ ॥

विराट् Viráṭ ; अहंकारस्थः when seated in egoism.

4. He is Viráṭ when seated in egoism.

The author says that the same divine being is called Viráṭ when he comes in contact with the Prakriti in which Tamas preponderates. "तत्प्रतिविंवितं यद्विराट् चैतन्यमासीत्" "That which is Viráṭ and intelligent has been reflected."

ब्रह्म सात्तीश्वरस्तावद्धिरण्यगर्भनामभृत् ।
विराडित्येवमाख्याता चिदेकैवहिपंचधा ॥

Brahma, Sákṣî (witness), Íśwar (Lord) Hiraṇyagarbha (golden child) and Viráṭ are the names that have been given ; though intelligent one, yet five-fold."

द्विधोभौ ॥ २ । ३ । ५ ॥

द्विधा two-fold ; उभौ both.

5. Both are two fold.

The author says that Hiraṇyagarbha and Viráṭ exist in the form of cause and effect.

त्रिलिङ्गोहिरण्याख्यः ॥ २ । ३ । ६ ॥

त्रिलिङ्गः characterised with three marks; हिरण्याख्यः golden child.

6. Hiraṇyagarbha has three marks-

The author says that Hiraṇyagarbha has three marks, *viz:* the vital airs, 10 motor and sensory organs and mind, intellect and I-maker.

ईडायत्तमायःसर्वज्ञःपूर्वकर्त्ताङ्कुरोद्वयातिगत्वात ॥२।३।७॥

इड् the praiseworthy ; आयत्तमायः who has illusion under his control ; सर्वज्ञः omniscient ; पूर्वकर्त्ता first creator ; अंकुर sprout ; द्वयातिगत्वात by reason of exceeding the two.

7. The praiseworthy has illusion under his control and is omniscient, creator, sprout (cause) by reason of exceeding the two.

The author says that the Lord has a control of the Máyá or the creation;

he is omniscient ; he is creator, protector and destroyer of the universe, because Satva preponderates over the two other Guṇas. "सत्त्वायत्तमायः सर्वज्ञः सृष्टिस्थितिलयानामादिकर्त्ता जगदंकुररूपोऽभवति" ""He has illusion under his control; he is omniscient, the maker of the creation, its maintenance and its final dissolution and the primordial form (sprout) of the universe."

वैषम्यनैष्ठुर्ये न सापेक्षत्वात ॥ २ । ३ । ८ ॥

वैषम्यनैष्ठुर्ये difference of rank and cruelty ; न not ; सापेक्षत्वात् by reason of dependence (on actions of the previous life).

8. There are no difference and cruelty by reason of the dependance.

The difference of rank and cruelty of God towards man do not exist, because they are due to one's own action. It is on account of our own actions, that we reap the fruit. God is not to blame for the difference which exists in the world: He is just and kind.

जीवोव्यष्टिस्थः ॥ २ । ३ । ९ ॥

जीवः individual soul ; व्यष्टिस्थः when seated in parts.

9. When seated in parts, he is individual soul.

The supreme soul is individual soul when looked individually.

प्राज्ञतैजसविश्वाख्यःस्वल्पविस्वादेः ॥ २ । ३ । १० ॥

प्राज्ञतैजसविश्वाख्यः he is called Prájña, Taijasa and Viśva ; स्वल्पवित्वादेः by the limited knowledge &c.

10. He is called Prájña, Taijasa and Viśva by the limited knowledge &c.

The individual soul is Prajña when looked from the limited knowledge he possesses; he is Tejas when he is in his subtle body ; he is Viśva when he is in his gross body.

तटस्थसात्सितापकर्षात ॥ २ । ३ । ११ ॥

तटस्थसात् under the surrounding environments; सितापकर्षात् by diminution of सत्व.

11. He is under the surrounding environments by diminution of Satva.

When Tamas and Rajas preponderate, he comes under the influence of the surrounding environments.

साष्टकः संसरत्याज्ञानात् ॥ २ । ३ । १२ ॥

साष्टकः with eight ; संसरति migrates ; आज्ञानात् (till the rise of) knowledge.

12. He migrates with the eight till the rise of knowledge.

The author says that the transmigration of soul with the following eight continues till one obtains spiritual knowledge :—

(1) 5 vital airs (2) 5 subtle and gross elements (3) 5 motor organs (4) 5 sensory organs (5) 4 internal organs (6) nescience (7) desire and (8) action.

पुर्यष्टकेनलिङ्गेन प्राणाद्येनसयुज्यते ।
तेनवद्धस्यवैवंधोमोक्षोमुक्तस्यतेनच ॥

"One is incarnated with the body having eight distinctive marks such as vital airs &c ; when he is imprisoned therein, it is his bondage, but when he is released from them, he is liberated."

संपृक्तेर्ज्ञानैश्वर्याभिभवो भस्मनेवाग्नेः ॥ २ । ३ । १३ ॥

संपृक्तेः by reason of the contact (with the body) ; ज्ञानैश्वर्याभिभवः over-powering of knowledge and lordliness ; भस्मना by ashes ; अग्नेः of fire.

13. The knowledge and lordliness are overcome by the contact of the body just as the fire by the ashes.

The knowledge and lordliness of the soul are concealed by the corporeal body just as the fire is concealed by the ashes.

भाविपर्यासश्चितश्चेतोगुणाद्वाष्पेणेवार्यम्णः ॥२।३।१४॥

भाविपर्यासः dimness of light ; चितः of the intelligent ; चेतोगुणात् from the quality of Chitta ; वाष्पेण by clouds ; आर्यम्णः of the sun.

14. There is the dimness of the light of the intelligent, by reason of the quality of the Chitta just as the sun's splendour by the clouds.

The author says that the illuminating power of the soul is dimmed by the surrounding environments like the sun's splendour concealed by the clouds.

प्रतनुलिङ्गंस्वरूपमानाभ्याम् ॥ २ । ३ । १५ ॥

प्रतनु subtle, minute ; लिङ्ग incorporeal or subtle body ; स्वरूपमानाभ्यां by reason of form and dimension.

15. The subtle body is very minute by reason of form and dimension.

The author says that the subtle body is very minute in form and size. "बालाग्रशतभागस्यशतधाकल्पितस्यच । भागोजीवःसविज्ञेयस्सदानंत्यायकल्पते" "The part of the corporate soul is supposed to be hundredth part of the hundredth part of hair ; it is, therefore, endless."

अस्मिन्नेवोष्मा ॥ २ । ३ । १६ ॥

अस्मिन् in it ; एव only ; उष्मा heat.

16 In it, there is heat.

The author says that in this subtle body resides heat or warmth.

तदंग:प्रैति ॥ २ । ३ । १७ ॥

तदंग: having that body ; प्रैति goes, migrates.

17. He migrates with it.

The soul travels to the other world with this subtle body.

समृद्ध:सत्वस्थ: ॥ २ । ३ । १८ ॥

समृद्ध: elevated ; सत्वस्थ: when seated in Satva.

18. When seated in Satva, he is elevated.

When Satva prevails, the soul is great.

खवद्वैचित्र्यम् ॥ २ । ३ । १९ ॥

खवत् like sky or ether ; वैचित्यम् variety.

19, There is variety like the sky (ether).

The author says that just as one sky is differently called e.g. Ghatákáśa Maṭhákáśa, Paṭákáśa, so is there variety in the soul.

नगुणै:स्वास्थ्यं वीचिमद्वत ॥ २ । ३ । २० ॥

न not ; गुणै: by reason of the Guṇas ; स्वास्थ्यं merging into one's own self ; वीचिमद्वत like the ocean having waves.

20. There is no merging in one's ownself by the Guṇas like the one with the waves.

The author says that there is no merging of the self in its own self by reason of the Guṇas of the Prakṛiti, just as the waves merge in the ocean.

व्योमबिम्बाम्बूनीवत्रीणि ॥ २ । ३ । २१ ॥

व्योम sky ; बिम्ब reflection ; अम्बूनि water ; इव like ; त्रीणि three.

21. The three are like the sky, its reflection and water.

The author compares the supreme soul, individual soul and the body to the sky, its reflection and water respectively.

अस्त्यनूकोऽभिनिवेशात् ॥ २ । ३ । २२ ॥

अस्ति is, exists ; अनूकः transmigration of soul, metampsychosis ; अभिनिवेशात् by reason of the fear of death.

22. There is transmigration of soul by reason of the fear of death.

The author says that there is metampsychosis, because there is fear of death in every one.

जातिस्मरत्वाच्च ॥ २ । ३ । २३ ॥

जातिस्मरत्वात् by remembering the past life ; च and.

23. And by remembrance of the previous birth.

The author gives a second reason that there were people who remembered previous births and there are also such ones in the present time.

वैचित्र्यादपूर्वम् ॥ २ । ३ । २४ ॥

वैचित्र्यात् by reason of variety or difference of position ; अपूर्वं invisible.

24. There is 'invisible' by reason of the variety.

Because we see the different grades of the people, we infer that there is some invisible or extraordinary cause *viz:* the actions of the previous births.

सुस्वापभंगाच्च ॥ २ । ३ । २५ ॥

सुस्वापभंगात् by reason of the break of sound sleep ; च and.

25. And by reason of the break of sleep.

The author gives a second reason in support of the existence of the

Adrişṭa ; he says that sleep is the best state in which there is no fear, no anxiety; it is a state in which soul goes to itself. This break of the sleeping state shows that one has to undergo troubles again in the waking state.

वोजांकुर वदविद्यावासने ॥ २ । ३ । २६ ॥

बीजांकुरवत् like the seed and the sprout ; अविद्यावासने nescience and association.

26. Nescience and associations are like the seed and sprout.

The author says that the nescience and association arise from each other just as seed proceeds from the sprout and the sprout from the seed.

वाक्यादप्यैक्यमात्मनोः ॥ २ । ३ । २७ ॥

वाक्यात from the texts ; अपि also ; ऐक्य unity ; आत्मनोः of the two souls.

27. The unity of both souls also from the texts.

The author says that the unity of the supreme soul and individual soul is also established from the Vedic texts.

नान्यार्थःप्राचुर्य्यात ॥ २ । ३ । २८ ॥

न not ; अन्यार्थः other meaning ; प्राचुर्यात् by reason of abundance.

28. There is no other meaning by reason of the abundance.

There can not be any conclusion other than that the supreme and individual souls are one, because there is an overwhelming authority to support it.

'तत्वमसि' Chhándoga vi. 8. 7. 'प्रज्ञानघनंब्रह्म' Aittareya v. 3. ; Máṇḍuka iv. 5. 5 "अहंब्रह्मास्मि" Brihadáraṇyaka I. 4. 8. "अयमात्माब्रह्म" Brihadáraṇyaka II. 5. 19. "त्वं वा अहमस्मिभगवः" Kaṇṣitiki I. 6. "अनेनजीवेनात्मनानुप्रविश्य:" Chhándoga vi. 3. 2. "Thou art that." "Brahma is all intelligence" "I am Brahma." "This soul is Brahma." "Thou or I am O ! Lord." "The soul having entered in the corporate being."

दोषात ॥ २ । ३ । २९ ॥

दोषात् by reason of the defect.

29. By reason of the defect.

The author says that if you interpret the above texts otherwise, it will be a torture of the texts.

विभुज्ञेतत्वोक्तेः ॥ २ । ३ । ३० ॥

विभुज्ञ in the knower of the all-pervading ; तत्वोक्तेः by reason of the text as to his attainment of that position.

30. In the knower of the all pervading, by reason of the text as to his attainment of that position.

The author gives another reason in support of his view ; he says that there is a text which shows that one who knows him is Brahma himself 'ब्रह्मविद्ब्रह्मैवभवति" Mundaka III. 2. 9. "ब्रह्मैवसन् ब्रह्माप्यैति" Brihadáranyaka iv. 4. 6. "One who knows Brahma, becomes Brahma. "Being Brahma, becomes Brahma."

भिद्यवज्ञातत्वात् ॥ २ । ३ । ३१ ॥

भिदि in one who makes difference ; अवज्ञातत्वात् by reason of being hated.

31. By reason of the hatred of one who makes difference.

The author gives further reason in support of non-dualism and says that one who makes difference between the individual and supreme souls is condemned. "योन्यांदेवतामुपास्तेऽन्योसावन्योहमस्मीतिनसवेदयथापशुः" Brihadáranyaka I. 4. 10. "One who worships another deity, he is another, I am another. He does not know like a brute."

भयश्रुतेः ॥ २ । ३ । ३२ ॥

भयश्रुतेः by reason of the text laying down fear.

32. By reason of the text laying down fear.

The texts lay down fear for one who makes difference. "यदाह्येवैषएतस्मिन्नुदरमंतरंकुरुते, अथतस्यभयंभवति" Taittaríya II. 7. 1. "When one makes an interval or difference in him, he causes fear for him."

शेषाच्च ॥ २ । ३ । ३३ ॥

शेषात् by reason of the remainder or conclusion ; च and.

33. And by reason of the conclusion.

The author says that the texts also sum up the monism or non-dualism. "सदेवसौम्येदमग्रआसीत्........तत्सत्यंसआत्मातत्त्वमसिश्वेतकेतो" Chhândogya

vi. 21. O ! dear, the existent was in the beginning ;............it is eternal it is soul, O ! Swetaketu, that thou art."

श्रुतोपपत्त्योरप्यतथ्यधीरद्वैते तर्कोपेक्षाभ्यां ॥२।३।३४॥

श्रुतोपपत्त्योः of the text and logical reasoning ; अपि inspite of ; अतथ्यधीः perversity of intellect ; अद्वैते in non-dualism ; तर्कोपेक्षाभ्यां by reason of the false reasoning and disregard.

34. There is perversity in non-dualism in spite of the text and logical reasoning, by reason of the false reasoning and disregard.

The author says that non-dualism is very clearly established by the Vedic texts and logical reasoning ; but there are people of perverse intellect who can not understand it by reason of their false argument and disregard.

END OF PRAPÂTHAKA III.

PRAPÂTHAKA IV.

विक्लृप्तिः प्रतीकस्यभावार्था ॥ २ । ४ । १ ॥

विक्लृप्तिः construction ; प्रतीकस्य of an image ; भावार्थः for the object of faith.

1. Construction of image is with the object of faith.

The author says that the worship of deities by making image is from faith.

तत्रहिब्रह्मधीरुत्कर्षात् ॥ २ । ४ । २ ॥

तत्र there ; हि certainly ; ब्रह्मधीः thinking of Brahma ; उत्कर्षात् by reason of greatness.

There is meditation of Brahma, by reason of greatness.

There in the image, you must consider Brahma to exist ; because the

principle is that you must meditate on the great in the low but not the low in the great.

संभाऽयोपदेशात्पंचाग्निवत ॥ २ । ४ । ३ ॥

संभाऽया proper ; उपदेशात् by reason of the direction ; पंचाग्निवत like five fires.

3. It is proper by reason of the direction like the five fires.

It is proper that you should have an idea of the high in the low just as the fancy of fire in man and woman in Pañchágni. (See Chhándogyopniṣat v. and Vedánta Sûtras chap iii.)

भावे वावाविर्दैवस्य ॥ २ । ४ । ४ ॥

भावे in faith ; वाव truly ; आविः manifestation ; देवस्य of the deity.

4. In faith, truly there is the manifestation of the deity.

It is the faith that develops into a diety in the images.

तन्मूलंहिफलंलोकवत ॥ २ । ४ । ५ ॥

तन्मूलं depending on it ; हि because ; फलं reward ; लोकवत् as in ordinary life.

5. The fruit depends upon it, just as in ordinary life.

The author says that fruit depends upon faith just as taking a rope for a serpent excites fear.

भावेहिभगवानास्ते नपाषाणे न मृन्मये ।
नफलंभावहीनानांतस्माद्भावोहिकारणम् ॥

"The Lord is there in faith, he is not in a stone or in clay ; there is no fruit for a faithless person; faith is, therefore, a chief cause."

नभासोऽपिस्वतोलिप्तोनिर्लेपत्वाच्चितोजलोर्कवत ॥
॥ २ । ४ । ६ ॥

न not ; आभासः reflection ; अपि though ; स्वतः himself ; लिप्तः effected ; निर्लेपत्वात् by reason of non-modification ; चितः of the intelligent ; जलार्कवत् like the sun in the water.

6. Though it is a reflection, yet it is not effected, because the intelligent can not be effected like the sun in the water.

Though the individual soul is only a reflection of the supreme soul, it is not liable to modifications like the reflection of the sun in the water.

प्रत्यक्षानुमानलिङ्गाच्च ॥ २ । ४ । ७ ॥

प्रत्यक्षानुमानलिंगात् by reason of the direct and indirect texts ; च and.

7. By reason of the direct and indirect texts.

The author relies on the Śruti and Smṛiti texts.

(1) "किमिच्छन् कस्यकामायशरीरमनुसंज्वरेत्" Brihadáraṇyaka iv. 4 12. "Why should one trouble his body? with what wish or with what object ?" "ध्यायतीवलेलायतीव" Brihadáraṇyaka iv. 3. 7. "Like one actting and enjoying."

(2) "अहंकारविमूढात्माकर्ताहमितिमन्यते" Gitá iii. 27. "A foolish one with egotism, considers himself an actor."

वृत्तान्यध्यासात् ॥ २ । ४ । ८ ॥

वृत्तानि activity ; अध्यासात् by transference.

8. Activities are by transference.

The author explains the different activities which are attributed to the soul on the doctrine of the Adhyása. A crystal mirror is pure but it appears to be tinged with the china lily, when the latter is placed in contact with the former. Though the soul is inactive in reality, still it appears to be active when in contact with different organs both external and internal.

तदीक्षावैसर्वार्था ॥ २ । ४ । ९ ॥

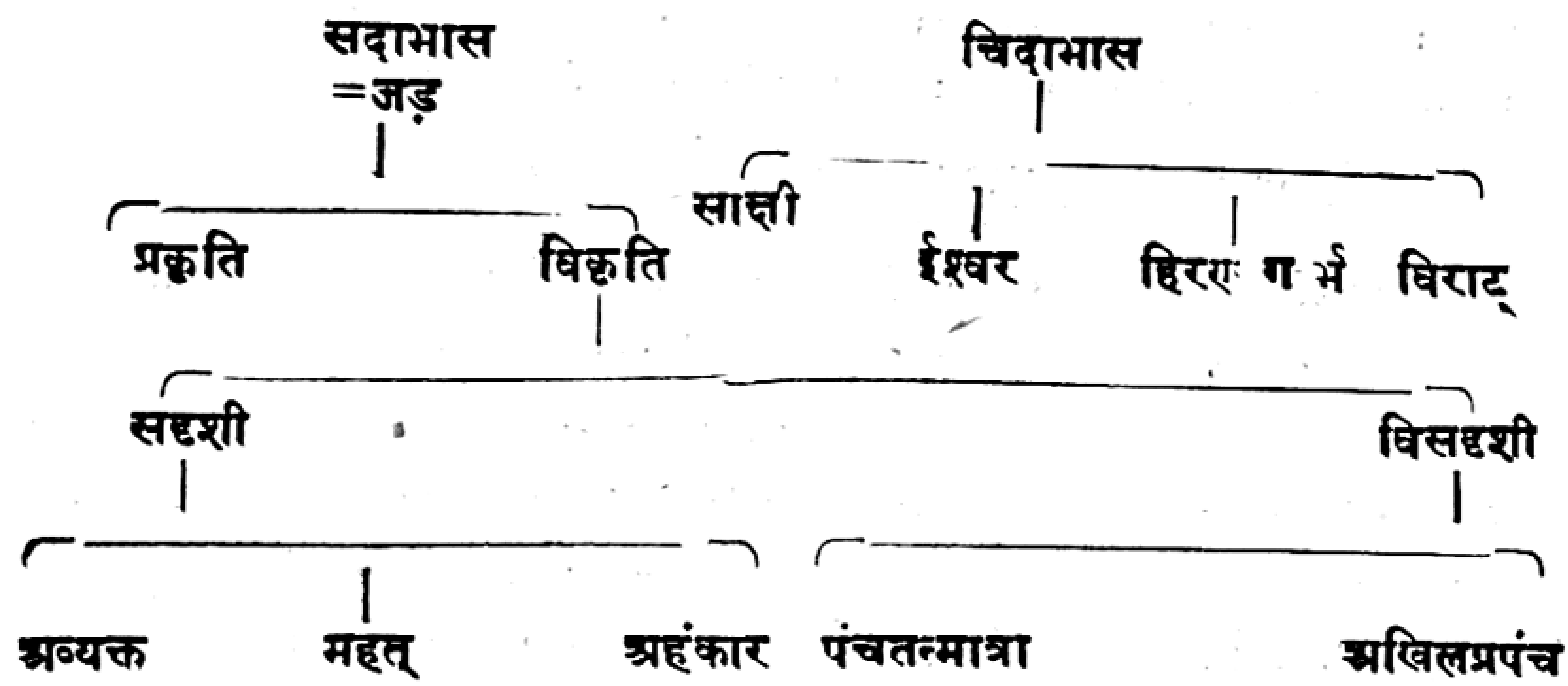
तदीक्षा consideration thereof ; वै certainly ; सर्वार्था conducive to all objects.

9. Certainly the whole object depends on their seeing.

The whole phenomenal world depends on the ego and non-ego. This is the Sáṅkhya view.

पुरुषः = सच्चिदानंद — तदाभास

तदाभास: सदाभास | चिदाभास | आनंदाभास



क्लीवाह्यत्राप्रत्ययिनः ॥ २ । ४ । १० ॥

क्लीवाः ignorant people ; हि certainly ; अत्र here ; अप्रत्ययिनः unbelievers.

10. Here certainly ignorant people are unbelievers.

The author says that persons who are ignorant in the subject of ego and non-ego are unbelievers.

नवैविज्ञोदेव्यङ्कशायीकुसृतीक्षणात्कुसृतीक्षणात् ॥२।४।११॥

न not ; वै certainly ; विज्ञः an expert ; देव्यंकशायी lying in the lap of the goddess (illusion); कुसृतीक्षणात् by seeing the tricks ; कुसृतीक्षणात् by seeing the tricks.

11. An expert certainly does not lie in the lap of illusion by seeing the trickery, by seeing the trickery.

The present sûtra is just the opposite of what is laid down in sûtra. 10 He says that a person who is well versed and possesses discriminating power is not eluded by the illusion and its tricks. The repetition is to indicate the end of the chapter.

END OF PRAPÂTHAKA IV.

END OF CHAPTER II.

CHAPTER III.

PRAPÂTHAKA I.

The author after dealing with the subject of the Puruṣa or ego proceeds to deal with the subject of Mukti or salvation.

मुक्तिर्हि पुमर्थः ॥ ३ । १ । १ ॥

मुक्तिः salvation, redemption, ; हि certainly ; पुमर्थ the object of man.

1. The salvation is the object of the Puruṣa.

The author says that to obtain salvation is the highest effort of a man. It expresses the Sankhya idea. See chap. 1. 1. of the सांख्यप्रवचनसूत्र.

"अथत्रिविधदुःखात्यंतनिवृत्तिरत्यंतपुरुषार्थः ॥ "The highest effort of man is the total eradication of three kinds of miseries."

संप्रलेपोबंधः ॥ ३ । १ । २ ॥

संप्रलेपः identification of the soul with the body ; बंधः bondage.

2. Bondage consists in the identification of the body with the soul.

Bondage is the opposite of salvation and it consists in considering the body to be the soul.

तदत्यंतप्रलयेस्वरूपावस्थानं कैवल्यम् ॥ ३ । १ । ३ ॥

तदत्यंतप्रलये in its total eradication or destruction ; स्वरूपावस्थानं merging in one's own self ; कैवल्यम् absolutism.

3. Absolutism consists in merging in one's own self after its total eradication.

The author proceeds to define Kaivalya or absolutism. According to him it consists in merging in its own self after the radical uprooting of the bondage.

कर्मतदर्पणसाधनविचारसाक्षात्काराविद्यापायान्मुक्त

रोत्तरोपजननात् ॥ ३ । १ । ४ ॥

कर्म action ; तदर्पण its offering ; साधन means ; विचार meditation ; साक्षात्कार realisation ; अविद्यापायानां of disappearance of nescience ; उत्तरोत्तरोपजननात् from the production of each succeeding one.

4. From the production of each succeeding one of action, its offering, means, meditation, realisation and disappearance of nescience.

The author proceeds to detail the means by which you can achieve absolutism (Kaivalya) (1) action pertaining to the castes and the religious stages or the performance of the daily and the causal acts. (2) surrendering up these actions to the Lord, (3) means, which are four-fold e.g. विवेक, विराग, षट्संपत्ति and विचार (5) realisation of the self ; (6) disappearence of nescience. Each suceeding one proceeds from each preceding.

द्वैतसंज्ञाचेन्न ॥ ३ । १ । ५ ॥

द्वैतसंज्ञा dualism ; चेत् if ; न not.

5. If there is dualism, then not.

If one sticks to the doctrine of dualism, he can not achieve absolutism or Kaivalya.

द्वितीयाद्धिभयं ॥ ३ । १ । ६ ॥

द्वितीयात् dualism ; हि certainly ; भयं fear.

6. Certainly there is fear from dualism.

There is perdition for those who believe in dualism. "द्वितीयाद्वैभयंभवति Nrisimhottartápanî. 6 समृत्योःमृत्युमाप्नोति यइहनानेवपश्यति" Brihadárnyaaka iv. 4. 19. Katha iv. 10. "There is fear from dualism. He who sees variety here, goes from ono death to another."

नतत्वोद्भाऽऽश्लिष्टेः ॥ ३ । १ । ७ ॥

न not ; तत्वोद्भा manifestation of reality ; आश्लिष्टेः by mixing.

7. There is no manifestation of reality by mixing.

The author says that if one is too much immersed in the worldly affairs, the truth does not manifest itself to him.

संश्लेषोरसात् ॥ ३ । १ । ८ ॥

संश्लेष: mixture, addiction ; रसात by enjoyment.

8. There is mixture (addiction) by enjoyment.

The author says that one's addiction to the wordly matters arises from too much enjoyment of pleasures.

मंथरः सत्वात ॥ ३ । १ । ९ ॥

मंथरः slack ; सत्वात् by righteousness.

9. It becomes slack by Satva (righteousness).

The author says that by Satva i. e शम, (peace) दम, (control of senses) सत्य (truth) अहिंसा (non-violence) and क्षमा (forbearance,) one can overcome the attachment to the worldly affairs.

शंयुधीर्ध्यानसांख्ययोगार्था ॥ ३ । १ । १० ॥

शंयुधी the intelligence of those whose seed is good ; ध्यानसांख्ययोगार्था the object of meditition, Sáńkhya or योग.

10. The intelligence of those whose seed is good, is directed to meditation, Sáńkhya or yoga.

The persons who are fortunate and who performed good acts in the previous birth are predisposed towards meditation, Sáńkhya or yoga.

ध्यानेनात्मनिपश्यंति केचिदात्मानमात्मना ॥
अन्ये सांख्ये न योगेन कर्मयोगेनचापरे ॥ Gita XIII. 24.

"Some see the soul within themselves by meditation, others see it with Sáńkhya, Yoga or Karma Yoga."

विवेकोऽर्कोध्यासतमसि ॥ ३ । १ । ११ ॥

विवेकः discrimination ; अर्कः sun ; अध्यासतमसि in the darkness of Adhyása.

11. Discrimination is like the sun in the darkness of Adhyása.

The discriminating power dispels the darkness or ignorance that arises from taking the body for soul, just as sun removes the darkness.

तद्वतश्चैत्यनिर्भासोन्वयान्याभ्याम् ॥ ३ । १ । १२ ॥

तद्वतः to one who possesses it; चैत्यनिर्भासः manifestation of self; अन्वयान्याभ्याम् by affirmation and negation.

12. The manifestation of self to one who possesses it, is by affirmation and difference.

The author says that to one who is possesed of discriminating power, the self manifests itself by Anvyaya and Vyatireka. In a dream the soul manifests itself (that is Anvayaya) but the body does not manifest itself (that is Vyatireka).

END OF PRAPÂTHAKA I.

PRAPÂTHAKA II.

द्विधैकोऽपिक्लृप्तेः ॥ ३ । २ । १ ॥

द्विधा twofold ; एकः one ; अपि though ; क्लृप्तेः by reason of the imagination.

1. Though one, still two by reason of the imagination.

The author says that you see a pot out-side ; this is objective side ; you have a corresponding idea on the subjective side called concept.

विष्टंभीमनोमयः ॥ ३ । २ । २ ॥

विष्टंभी obstruction ; मनोमयः imaginary.

2. Obstruction is imaginary.

It is mind that creates different feelings ; when your father is dead in a foreign country but you are not aware of it, you are not aggrieved; when you hear of his death though it may not be a fact you become sorry. The feelings of sorrow and joy are, therefore, the creations of the mind. It is folly to be wise where ignorance is bliss.

मूलमतर्षःपराचःप्रतीच्यावर्तक्रमासत्योः ॥ ३ । २ । ३ ॥

मूलं cause ; अतर्षः disaffection ; पराचः of one going outside i. e. the internal organs ; प्रतीचि in the internal one i. e. the supreme soul ; आवर्तक्रमासत्योः of turning gradually and reaching of (the goal).

3. Disaffection is the prime cause of the turning inside and gradually reaching of the one whose activity is turned outside.

The author defines Vairágya which consists in turning inside the activity of the mind which is naturally prone to go outside and gradually directing it to the supreme soul.

दोषेक्षाभ्यासात ॥ ३ । २ । ४ ॥

दोषेक्षाभ्यासात by constantly seeing defects.

4. By the constant seeing of the defects.

The Vairágya arises from constantly seeing the defects.

लौल्यवैरस्यजन्मजरारोगात्ययतापा दोषाः ॥३।२।५॥

लौल्य impermanence ; वैरस्य tastelessness ; जन्म birth ; जरा old age ; रोग disease ; अत्यय calamity ; तापाः trouble ; दोषाः defects.

5. Impermanence, tastelessness, birth, old age, disease, calamity and troubles are the defects.

The author used the word 'defect' in the preceding Sûtra ; he explains it in the present Sûtra.

प्रियंरोत्स्यतिस्वं ॥ ३ । २ । ६ ॥

प्रियं dear, affectionate ; रोत्स्यति will make weep ; स्वं one's self.

6. Attachment makes one weep.

Man fixes his heart on certain worldly objects such as son, wife and wealth which ultimately cause him to weep. "सयोन्यमात्मनः प्रियंब्रुवाणंब्रूयात् प्रियंत्वां रोत्स्यति" "Brihadáraṇyaka 1. 4. 8. "Tell him who considers any object other than his own self dear, that it will make him weep."

शमादिर्हिसंपदुत्प्लावित्वात ॥ ३ । २ । ७ ॥

शमादिः tranquility &c ; हि certainly ; संपत wealth ; उत्प्लावित्वात by their leading up (to the supreme soul).

7. Tranquility &c are certainly wealth because they lead up.

Śama (peacefulness), Dama (control of senses), Uparati (quietism), Titikṣá (endurance), Samadhána (contemplation) and Śraddhá (faith) are the six qualities which constitute wealth, because they lead one to the presence of the supreme soul.

वाह्यांतर्विभासेशोतोष्णवत् ॥ ३ । २ । ८ ॥

वाह्यांतर्विभासे the manifestation of the external and internal ; शीतोष्णवत् like cold and heat.

8. Manifestation of the external and internal, is like the cold and heat.

The author says that if your power of perception of external things is strong, your power of introspection is weak ; the external and internal perceptions are in the inverse ratio just as heat and cold.

नार्थेप्रियंज्याय: सापेक्षत्वात ॥ ३ । २ । ९ ॥

न not ; अर्थे in an object ; प्रियं pleasing ; ज्याय: greater ; सापेक्षत्वात by reason of correlation.

9. There is no great pleasure in the object by reason of its correlation.

The author says that there is no absolute happiness in the worldly objects, because the mind still pines after higher pleasure by reason of its correlative nature.

लोलंचयौगिकत्वात् ॥ ३ । २ । १० ॥

लोलं transitory ; च and ; यौगिकत्वात by reason of the contact.

10. And transitory, by reason of the contact.

The sensual pleasures are transitory, because they depend on the contact of the object with the sensual organs.

विरसं वीर्यवन्मन: पूर्णत्वात ॥ ३ । २ । ११ ॥

विरसं devoid of worldly pleasure ; वीर्यवत् strong ; मन: mind ; पूर्णत्वात् by reason of perfection.

11. Mind, when devoid of worldly pleasures is strong by reason of its perfection.

The author says that when the mind is not addicted to the worldly pleasure, it is very strong, because it is full and does not require any thing further.

पराकूतृष्णजोजडावाव ॥ ३ । २ । १२ ॥

पराक्तृष्णज्ञः those who enjoy the external objects ; जडाः fools ; वाव certainly ; indeed.

12. Those who enjoy the external objects are certainly fools.

The author says that those who take pleasure in wordly things are fools.

"पराचःकामाननुयांति बालास्तेमृत्योर्यंतिविततस्यपाशं । अथधीरा अमृतत्वंविदित्वाध्रुवमध्रुवेष्विह न प्रार्थयंते" Katha iv. 2. "The fools who pursue the external objects are entangled in the trap spread by death. The wise men here knowing immortality do not desire the transient thing in the transient (world)."

जांगुलोह्यर्थोविवेकिनाम् ॥ ३ । २ । १३ ॥

जांगुलः poisonous ; हि because ; अर्थः object, विवेकिनाम् to the wise men.

13. The worldly objects are certainly poisonous to the wise men.

The worldly pleasures are like poison to a learned man-

प्राखर्यात्सुखंदुःखमेवसर्वम् ॥ ३ । २ । १४ ॥

प्राखर्यात् fierceness ; सुखं pleasure ; दुःखं misery : एव certainly ; सर्वं all.

14. The pleasures are all miseries by their fierceness

The author says that all pleasures, are miseries as they ultimately lead to them and also by reason of surfeit cf. Yoga II. 15-.

विनानेतरिन्यासान्नोपशाम्यतिरसः स्वादैः हविषेवानलः॥ ३ । २ । १५ ॥

विना without, नेतरि in the Lord ; न्यासात् surrendering ; न not ; उपशाम्यति subsides ; रसः desire or hankering after ; स्वादैः by enjoyment ; हविषा with clarified butter ; इव like ; अनलः fire.

15. Without surrendering to the Lord, the desire does not subside by enjoyment like fire with the clarified butter.

The author says that the desire for the worldly enjoyment will not subside without surrendering your action to Lord ; the fire can not be extinguished by the offering of ghee cf. Gitá II. 59.

नजातुकामःकामानामुपभोगेन शाम्यति ।
हविषाकृष्णवर्त्मेवभूयएवाभिवर्द्धते ॥ Manu II. 94.

"The desires are not satisfied with enjoyment; fire gains strength with the offering of clarified butter."

नापूर्वमद्वैतादगर्वाद्वा ॥ ३ । २ । १६ ॥

न not; अपूर्वं the invisible; अद्वैतात् non-dualism; अगर्वात् non-egotism; वा or.

16. No invisible from non-dualism or non-egotism.

The invisible which is the cause of bondage does not arise from non-dualism or from consciousness of one's want of activity.

विरहार्थानुध्याकरस्तापाशंसयोः॥ ३ । २ । १७ ॥

विरहार्थानुध्या thinking over the want of the worldly object; आकरः mine, source; तापाशंसयोः of trouble and desire.

17. Thinking over the want of the worldly object is the source of trouble and desire.

The author says that pondering over the worldly wants, is a cause of trouble and hankering after them Thinking on the want of wealth makes one unhappy.

ध्रौव्येप्यादिष्टस्यदिष्टेमास्मारोदुरितानाम् ॥ ३।२।१८ ॥

ध्रौव्ये on making a fixed determination; अपि even; आदिष्टस्य of one who is instructed; दिष्टे at the time of performance, मा not, स्मारः remembrance; दुरितानाम् of the wicked acts.

18. On making sure of those who are instructed, there is no remembrance of the wicked at the time of acting.

The wicked people forget to act on the instructions, although they are fully instructed and they have also vowed to act according to them.

स्वरसानाप्तेरप्रतृप्यंतोयंत्रवत् ॥ ३ । २ । १९ ॥

स्वरसानाप्तेः by not obtaining the enjoyment of the self; अप्रतृप्यंतः being not satisfied; यंत्रवत् like a wheel of pots (the Persian wheel).

19. Without satisfaction till self-enjoyment is obtained (one moves) like a chain of pots (in a well; the Persian wheel).

The author says that a man who does not find pleasure in the worldly objects moves up and down till he realises his own self like a wheel of pots moving up and down in a well; (like the Persian wheel) compare Mrichhakaṭika x. 59.

नसांगस्याप्रियाद्विमोकः ॥ ३ । २ । २० ॥

न not ; सांगस्य of one who identifies himself with his corporeal body ; अप्रियात् from miseries ; विमोकः release.

20. There is no release from the miseries of those who consider body to be soul.

The author says that as long as one feels that his body is soul, so long his troubles do not end. "नहवैशरीरस्यसतः प्रियाप्रिययोरपहतिरस्ति" "Chhándoga viii, 12. 1. "There is no destruction of the pleasant and unpleasant feelings, while the body is existing.

It also means that miseries do not end as long as there is body.

नविविक्तं पृक्ते ॥ ३ । २ । २१ ॥

न not ; विविक्तं separated ; पृक्ते touches.

21. It does not touch the separated.

The author says that one who knows that the soul is apart from the the body, the miseries do not touch. "अशरीरंवावसंतंप्रियाप्रियेनस्पृशत" Chhándoga viii. 12. 1. "The pleasant and unpleasant feelings certainly do not touch the bodiless."

दृगज्ञविज्ञयोः काकोलूकवत ॥ ३ । २ । २२ ॥

दृक् sight ; अज्ञविज्ञयोः of the unwise and the wise ; काकोलूकवत like a crow and owl.

22. The sight of the ignorant and the wise is that of a crow and owl.

A fool sees the world to be real while a wise man considers it to be false; a wise man sees his own 'self' which a fool does not see. The author gives an example of a crow and an owl ; the former sees during the day while the latter does not : the latter sees during the night while the former does not; cf. Gítá II. 69.

END OF PRAPÁTHAKA II.

PRAPÂTHAKA III.

क्लृप्तोहि सर्गस्तैमिर वत् ॥ ३ । ३ । १ ॥

क्लृप्तः imaginary ; हि certainly ; तैमिरवत् like diplopia.

1. Creation is imagriary like the eye disease.

The author says that this world which we see around is the creation of mind, just as a person suffering from diplopia sees two moons but in reality there is only one.

जन्मादिमद्वैशिष्ट्यात ॥ ३ । ३ । २ ॥

जन्मादिमत possessing birth &c ; वैशिष्टयात् by reason of being particular.

2. It possesses birth &c by reason of being common.

Every thing that possesses quality, activity or existence is common or general. Whatever is general appears, stays and disappears ultimately.

सारमितेश्च ॥ ३ । ३ । ३ ॥

सारमिते: from the authority ; च and.

3. By reason of the verbal testimony.

The author relies on the Vedic texts. "एतस्माज्जायतेप्राणोभनः सर्वोन्द्रियाणिच ॥ खंवायुर्ज्योतिरापः पृथिवी विश्वस्यधारिणी । Muṇḍakopaniṣat II. I. 3. "From this are produced vital air, mind, and all the organs, ether, air, light, water, earth the support of the universe."

मृषाचैन्द्रियकत्वाव्यतिरेकाद्यंतवत्वेभ्यः ॥ ३ । ३ । ४ ॥

मृषा false ; च and ; ऐंद्रिकत्व being an object of the sense organs; अव्यतिरेक non-difference ; आद्यंतवत्वेभ्यः by reason of the commencement and end.

4. And false, by reason of an object of perception, non-difference and by having beginning and end.

This phenomenal world is false, because it is an object of perception like silver in the mother of pearl or scenes in a dream, because it is non-different from its cause and because it has a beginning and an end.

श्रुताम्नायाच्च ॥ ३ । ३ । ५ ॥

श्रुताम्नायात् from the text of the Veda ; च and.

5. By reason of the instruction of the Vedas.

He relies on the Vedic texts in support of his view. "मायांतु प्रकृतिं विद्यात्" Swetáśwatara iv. 10. "एकंसंतंवहुधाकल्पयंति" Brahma 3. "नेहनानास्ति किंचन" Brihadáraṇyaka iv. 19. "इंद्रोमायाभिःपुरुरूपईयते" Brihadáraṇyaka ii. 5. 19. "Know nature to be illusion" "They consider one to be manifold." "There is no variety here." "Indra assumed many forms by his knowledge."

धांधयैनच्चितिमरीचीवत ॥ ३ । ३ । ६ ॥

धांधया optical illusion ; एनत् this ; चिति in the supreme soul ; मरीचीवत् like mirage.

6. This in the intelligent by the optical illusion is like the mirage.

Just by optical illusion you see water in a mirage, so you find this phenomenal world in Brahma.

तथ्यमाविद्यकानांस्वपत्स्वाप्नवत् ॥ ३ । ३ । ७ ॥

तथ्यं real ; आविद्यकानां of those who are immersed in nescience ; स्वपत्स्वाप्नवत् like the scenes in a dream of a sleeping man.

7. To one who is immersed in nescience, it is real like the scenes of a dream to a sleeping man.

The author says that this universe appears real to an ignorant man ; the scenes in a dream appear to be real while a person is in a dreaming state. 'यत्रद्वैतमिवभवति तदितरतरत्पश्यति यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्" Brihadáraṇyaka II. 4. 14 ; iv. 5 15. "Where it appears as dual, every thing is seen differently ; where everthing is soul (self), what should one see differently ?"

विदांत्वाप्रारब्धात्तिमिरवत् ॥ ३ । ३ । ८ ॥

विदां of those who are experts (in spiritual science) ; तु on the other hand ; आप्रारब्धात् till the end of the commenced acts ; तिमिरवत् like colour-blindness.

8. On the other hand, to a learned man up to the end of the action like colour-blindness.

To a man who is well versed in the spiritual science, this world is real till the actions of his previous life whereby his present life commenced,

end ; to a colour-blind person, there appears totally different colour from the real one.

संयमपथ्य सद्वृत्तिशीलान्यायुष्यायुन्मेषित्वादर्चिषां॥ ॥ ३ । ३ । ९ ॥

संयम control of sense organs ; पथ्य abstinence in food ; सद्वृत्ति good behaviour ; शीलानि good character ; उन्मेषितत्वात् by reason of the production ; अर्चिषां of special bodily splendour.

9, Control of sense organ, abstinence, good behaviour and good character lead to longevity by reason of the production of the special bodily splendour.

The author points out the methods which lead to longevity. They produce a special power in the body. "पथ्याशिनां शीलवतांनराणां सद्वृत्तिभाजां विजितेंद्रियाणां ॥ एवंविधानामिदमायुरत्र चिंत्यंसदावृद्धमुनिप्रवादः ॥ "There is a tradition from old people that those who are temperate, of good character, of good behaviour, have controlled their sense organs and are of this nature enjoy long life here."

तस्मिंश्चोत्क्रांतिर्नियतेर्दीपवत् ॥ ३ । ३ । १० ॥

तस्मिन् in it ; च and ; उत्क्रांति death ; नियतेः by reason of destiny ; दीपवत् like a lamp light.

10. And in it, there is death by the destiny like a lamp light.

The author says that while one is possessed of all vigour and splendour, happens to die a premature death, by destiny just as lamp light goes out even when there are wick and oil in it by wind or storm.

वर्त्याधारस्नेह योगाद्यथादीपस्यसंस्थितिः ।
विक्रियापिचदृष्टैवमकालेप्राणसंक्षयः" ॥

"Just as the continuance of lamp light depends on the conjunction of wick and oil and its extinction is also seen (before time), so is the premature decay of the vital air."

प्रष्ठप्राणयोगोविधिवद्धानविष्टंभी ॥ ३ । ३ । ११ ॥

प्रष्ठः best ; प्राणयोगः the practice of Prāṇáyáma ; विधिवत् as laid down in the treatises ; हानविष्टंभी prevents from decay.

11. The right practice of Práṇáyáma is best and prevents one from decay.

Of all the practices mentioned above and which lead to longevity, Práṇáyáma is the best. See Yoga II. 49.

तद्वारोहिजीवनंमृतिरतूत्क्रमः ॥ ३ । ३ । १२ ॥

तद्वार: depending upon it ; हि because ; जीवनं life ; मृतिः death ; तु on the other hand ; उत्क्रम: departure.

12 Upon its support verily depends the life and upon its departure, there is death.

The author says that life depends upon the existence of the vital air in the body ; on its departure, there is death.

स्वतःसकिष्कुर्गतिः ॥ ३ । ३ । १३ ॥

स्वत: automatically ; सकिष्कुः 12 digits from the nostrils ; गतिः going.

13. Automatically, going is to the extent of twelve digits.

The author says that the vital airs automatically go outside to the extent of twelve digits from the nostrils.

विघट्यांषट्कृत्वः ॥ ३ । ३ । १४ ॥

विघट्यां in a pala ; षट्कृत्वः six times.

14. In a pala, six (times of) expirations.

The author says that in one Pala there is going out of the vital air six times ; accordingly there are 360 breaths in a Ghati and in the whole day and night according to this calculation, there are 21600 breaths (respirations).

"षट्शतानिदिवारात्रौ सहस्राण्येकविंशतिम् ।
अजपानामगायत्रींजीवोजपतिसर्वदा" ॥

"The corporate soul always repeats the Gáyatri in the form of inhalation and exhalation to the extent of 21600 during night and day."

सिद्धिदोह्रासश्चेत्त्र्यभ्यासाद्धठाद्वा ॥ ३ । ३ । १५ ॥

सिद्धिद: engenders occult powers ; ह्रास: reduction ; चेत् if ; त्र्यभ्यासात् by practising three ; हठात् by the practice of Haṭhayoga ; वा or.

15. Reduction engenders occult power, if three are practised or Haṭha is practised.

The author says that the reduction of the number of respiration produces psychic power, if one practises Śravaṇa, Manana, Nididhyásana or takes to the practices recommended by Patañjali.

नतद्भूस्त्रीणिपंचानाम् ॥ ३ । ३ । १६ ॥

न not ; तद्भूः fit ground of it , त्रीणि three ; पंचानां out of five.

16. Out of five, three are not fit ground of it.

Of the five classes of persons viz dull, cracked, mad, attentive and controlled, the three namely dull, cracked and mad are not fit for the practice of Yoga. The last two are in a trance called Saṃprajñáta and Asaṃprajñáta. See Yoga I. 1 & 2 and the commentaries of Vyása and Váchaspati.

ध्यायैकनिर्भासःसमाधिः ॥ ३ । ३ । १७ ॥

ध्यायैकनिर्भासः manisfestation of the sole object of meditation ; समाधिः trance.

17. Trance is the manifestation of the sole object of meditation.

In a Samádhi, the object of meditation manifests itself. "यदापंचावतिष्ठंतेज्ञानानिमनसासह । बुद्धिश्चनविचेष्टते तामाहुःपरमांगतिं ॥ तांयेागमितिमन्यंते स्थिरामिंद्रियधारणां" Kaṭh II. 3. 10. "When the sensory organs with the mind are controlled and *buddhi* does not flicker, it is said to be the highest stage when the sense organs are under control, it is called Yoga." See Yoga III. 3.

ध्यानात् ॥ ३ । ३ । १८ ॥

ध्यानात् from meditation.

18. By meditation.

This state of trance is caused by meditation. See Yoga III. 2.

तद्धारणातः ॥ ३ । ३ । १९ ॥

तत् that ; धारणातः from concentration.

19. That from Dháraṇa (concentration).

The meditation is caused by concentration. See Yoga III. 1.

तपःस्वाध्यायेश्वरप्रणिधानजास्त्रयोयोगाः॥ ३।३।२० ॥

तपः penance ; स्वाध्याय self-study ; ईश्वरप्रणिधानजाः produced from surrendering the acts to the Lord ; त्रयः three ; योगाः three practices of Yoga.

20 From the penance, self study and offering of actions to Lord are produced three Yogas.

These three namely ध्यान, धारणा and समाधि are produced from the practice of penance, repetition of the Praṇava and surrendering one's actions to the Lord.

तत्समापत्तिरैकाग्र्यान्मणिवच्चित्तस्य ॥ ३ । ३ । २१ ॥

तत्समापत्ति: obtainning it by becoming identical with the object of meditation ; ऐकाग्र्यात् from concentration ; मणिवत् like a crystal ; चित्तस्य of the mind.

21. Mind's attainning that state is by concentration like the crystal.

The author says that just as a piece of crystal takes the colour of the object which it reflects, so does the mind become one with the object of meditation by concentration.

व्यापृतिर्गुणसूत्कर्षः ॥ ३ । ३ । २२ ॥

व्यापृतिः occupation, activity ; गुणसूत्कर्षः highest limit of the Guṇas.

22. The occupation is the highest excellence.

The author says that in the occupation with the Samádhi, there is manifestation of omniscience and highest excellence.

द्वावावभाव्यौ ॥ ३ । ३ । २३ ॥

द्वौ two ; वाव certainly ; भाव्यौ objects of faith.

23. Two are, certainly, objects of faith.

The author says that matter and intelligent substance (mind) are the objects to be meditated upon.

तस्मादुपासोतैकाग्र्यं यत्राविशेषात् ॥ ३ । ३ । २४ ॥

तस्मात् therefore ; उपासीत should meditate ; ऐकाग्र्य' with concentration, attentively ; यत्र any where ; अविशेषात् generally.

24, Therefore one should meditate with concentration where ever generally.

The author says that a devotee should devote himself to meditation wherever and whenever it is possible for him to concentrate his mind. cf. Vedánta Sûtras iv. 1. 11.

युक्तिःसंततोपास्तिः ॥ ३ । ३ । २५ ॥

युक्तिः application of mind ; संततोपास्ति uninterrupted devotion.

25. Mind's concentration is the uninterupted devotion.

The application of the mind constitutes the uninterupted devotion to the Lord. This is of two kinds *viz*: pure and mixed.

Devotion.

pure (Personal god) — mixed

कर्ममिश्रा (offerings of one's actions) — ज्ञानमिश्रा (knowledge that individual and supreme souls are one).

प्राज्ञोप्यज्ञोयावन्नभुवोविट् ॥ ३ । ३ । २६ ॥

प्राज्ञः a wise man ; अपि even , अज्ञः unwise ; यावत् till ; न not ; भुवोविट् one who enters into minute things.

26. Even a wise man is unwise until he enters into miunute things.

The author says that a man can not be said to be wise unless he enters into the most minut things.

स्थैर्यादणिमाद्यम् ॥ ३ । ३ । २७ ॥

स्थैर्यात् from fixing (the mind) ; अणिमाद्य' minuteness &c.

27. From concentration, the minuteness &c.

The author says that eight Siddhis are produced by concentration.

"अणिमालघिमाप्राप्तिप्राकाम्यंमहिमा तथा । ईशित्वं च वशित्वं च कामावसायिता परा" "Minuteness, lightness, proximity of the objects, non-obstruction of the desires, magnitude, Lordliness, control, fulfillment of desires and gravity.

दीपवदावेशःस्फुरत्यंगौघेयौगैश्वर्यात् ॥ ३ । ३ । २८ ॥

दीपवत् like a lamp light ; आवेशः entry ; स्फुरति on the production ; अंगौघे of many bodies ; येागैश्वर्यात् by the power of Yoga.

28. By the power of Yoga, there is the entry on the creation of many bodies like lamp light.

The author says that a perfect Yogî by the power of the yoga can create many bodies and enter into them, just as many lamps are lit from one lamp light.

निष्खेसर्वमच्छवत् ॥ ३ । ३ । २९ ॥

निष्खे when the sense organs are inactive ; सर्वं all ; अच्छवत् like a transparent (looking glass).

29. In the state when sense organs are inactive all appears as in a looking glass.

When one has controlled his senses and reached the Nirodha stage of the Samádhi, every thing becomes manifest just as one's face becomes visible in a transparent looking-glass.

END OF PRAPÂTHAKA III.

PRAPÂTHAKA IV.

प्रचोदितोहिधर्मः प्रतिष्ठानत्वात् ॥ ३ । ४ । १ ॥

प्रचोदितः laid down or enjoined ; हि certainly ; धर्मः duty ; प्रतिष्ठानत्वात् by reason of its everlasting character.

1. Dharma is verily enjoined by reason of its everlasting character.

The author proceeds to define what Dharma is. It is the duty enjoined by the Vedas, because it has a permanent character. He follows the Pûrva Mimamsá in definitng it, See Mîmámsá I, 1, 2· & 5.

निवृत्तिश्च ॥ ३ । ४ । २ ॥

निवृत्ति: disinclination ; च and.

2. And disinclination.

Secondly the duty consists in prohibition. The duties are of two kinds; one is of a positive nature and the other is of a negative kind. The former is described in sûtra 1.

देवासात्संपद्यसांपाद्यप्रयत्याकैवल्यहेतुश्चाद्यः ॥३।४।३॥

देवासात् under the control of God; संपद्य becoming ; सांपाद्य should be acted; प्रयत्या by purification of the heart ; कैवल्यहेतुः cause of absolutism ; आद्यः first.

3. The first consists in acting by entrusting to the Lord, after purification of the heart which is the cause of absolutism.

The author explains the Pravritti Márga defined in Sûtra 1. It consists in giving up one's actions to the Lord after the purification of the heart. It leads ultimately to redemption or salvation.

श्रुतिस्मृतिसदाचारस्वप्रियाणितन्मूलंपूर्वपूर्वाविरोधश्चेत् ॥ ३ । ४ । ४ ॥

श्रुति scripture, स्मृति tradition ; सदाचार good manners of the society; स्वप्रियाणि acts in accordance with one's conscience ; तन्मूलं its cause ; पूर्वपूर्वाविरोध: the succeeding one not contradictory to the preceding one ; चेत् if.

4. Scripture, tradition, action of the good people and according to one's conscience are its cause, the succeeding one being not contradictory to the preceding.

The author gives the sources of Dharma or duty. They are (1) sripture i. e. the Vedas (2) Smriti, tradition of the Riṣis, (3) the menners of the good society and (4) conscience. The proviso is that the succeeding ones should not clash with the preceding ones ; cf.

वेदःस्मृतिःसदाचारःस्वस्यचप्रियमात्मनः ।
एतच्चतुर्विधंप्राहुःसाक्षाद्धर्मस्यकारणम् ॥ Manu II. 12.

"There are four characteristic features of the religious duty; that it should be in accordance with the Vedas, traditions, manners of a good society and conscience."

गतिर्जातवेदोवत् ॥ ३ । ४ । ५ ॥

गतिः motion ; जातवेदोवत् like fire.

5. Motion is like that of fire.

The practice of Dharma leads upwards.

वामान्यस्य ॥ ३ । ४ । ६ ॥

वामा preverse ; अन्यस्य of the other.

6. Reverse is that of the other.

The practice of Adharma leads downwards.

मूलमाचारश्चातुष्काणाम् ॥ ३ । ४ । ७ ॥

मूलं root, cause ; आचारः good conduct ; चातुष्काणाम् of the four (stages of life).

7. The good conduct is the root cause of the four* Aśramas.

The author says that all the four Aśrams are based on the good conduct. "आचारप्रभवोधर्मः" "आचारहीनंनपुनंतिवेदाः" "Religions duty proceeds from conduct" "The Vedas do not purify one who is without conduct."

नहवैसाम्यंकृच्छ्रान्योत्थयोः ॥ ३ । ४ । ८ ॥

नह not ; वै certainly ; साम्यं similarity ; कृच्छ्रान्योत्थयोः of those arising from the difficult and otherwise.

8. There is certainly no similarity between the difficult and otherwise.

The author says that there are difficult and easy practices of Dharma. The former may yield no result but the latter may do by sincere devotion to the Lord.

युक्तोहि संसरञ्छाम्यत्यनभिसंधेः ॥ ३ । ४ । ९ ॥

युक्तः one who is devoted to god ; हि certainly ; संसरन् migrating, acting; शाम्यति obtains peace of mind ; अनभिसंधेः by reason of being not involved in the result.

9. One who is devoted to God though certainly acting, obtains peace of mind by reason of being not involved in the result.

The author says that if one thinks that he is not an actor but he does so under the influence of some one behind, obtains the peace of mind because he does not care for the result of his actions.

युक्तःकर्मफलंत्यक्त्वाशांतिमाप्नोतिनैष्ठकीं ।
अयुक्तःकामकारेणफलेसक्तोनिबध्यते ॥ Gítá v. 12.

"A person devoted to God obtains permanent peace of mind by giving up the fruits of his action; but one who is not devoted to God is entangled in the bonds of the fruit of the actions produced by desires."

देवाभियुक्तेतद्भावयोगक्षेमम् ॥ ३ । ४ । १० ॥

देवाभियुक्ते on being united with God ; तद्भाव that certainly ; योगक्षेमम् procuring of the unobtained and protection of the obtained.

10. United with the Lord, certainly there are the protection of the obtained and procuring of the unobtained.

The author say that if you get united with the Lord, you have the acquistion of the unsecured and protection of the secured.

अनन्याश्चिंतयंतोमां येजनाःपर्य्युपासते ।
तेषांनित्याभियुक्तानांयोगक्षेमंवहाम्यहम् ॥ Gîtá ix. 22.

"I look after the welfare of those people who worship me without thinking of others."

अस्त्यतिरेकीदिव्यानुन्यासात ॥ ३ । ४ । ११ ॥

अस्ति is ; अतिरेकी supreme Lord ; दिव्यानुन्यासात् by reason of the creation of the heavenly bodies.

11. There is supreme Lord by reason of the creation of the heavenly bodies.

The author proves the existence of god from the argument of design.

हठप्रयुक्तेरंतरक्षाणाम् ॥ ३ । ४ । १२ ॥

हठप्रयुक्तेः by engaging them forcibly ; अंतरक्षाणाम् of the internal organs.

12. By reason of employing the internal organs by force.

The author gives another reason in support of the existence of God. He says that internal organs, namely, Mana, Buddhi, Chitta and Ahaṅkára work under His force. cf. श्रोत्रस्यश्रोत्रंमनसोमनः" Kena 2. "He is the ear of the ear and the mind of the mind."

निसर्गकालयोरप्यस्वातंत्र्यजाड्याभ्याम् ॥ ३ । ४ । १३ ॥

निसर्गकालयोः of nature and time ; अपि also ; अस्वातंत्र्यजाड्याभ्यां by reason of dependence and non-intelligence.

13. By reason of the non-intelligence and independance of nature and time.

The author criticises the athiestic view. He says that nature and time can not be the causes of creation being themselves non-intelligent and dependent.

स्वभावमेकेकवयोवदंतिकालंतथान्येपरिमुह्यमानाः ।
देवस्यैषमहिमातुलोकेयनेदंभ्राम्यतेविश्वचक्रं ॥ Śwetáśwatara. vi. 1.

"Some philosophers say that it is nature and others under the influence of ignorance attribute it to time; it is the glory of the Lord that he moves the entire wheel of the universe in the creation."

मानमाम्नायास्तदाम्नातत्वात ॥ ३ । ४ । १४ ॥

मानं authority ; आम्नायाः the Vedas ; तदाम्नातत्वात् by reason of being his word.

14. The Veda is an authority by reason of its being a word of god.

The author proceeds to discuss the authority of the Vedas ; he says that it is authoritative being the divine word ; cf. Vaiśeṣika I. 1. 3. & x. 2. 9.

संवेद्यत्वादर्थस्य ॥ ३ । ४ । १५ ॥

संवेद्यत्वात् by reason of being capable of realisation ; अर्थस्य of an object.

15. By reason of the capacity of realisation of the object.

The second reason in support of the divine origin of the Veda is that one can realise the fruit : e. g. the medicine and incantation. cf. Nyáya chap. II. 1. 68.

शिष्टोपजुष्टदिष्टत्वाच्च ॥ ३ । ४ । १६ ॥

शिष्टोपजुष्टदिष्टत्वात् by reason of acceptance and preaching by the educated ; च and.

16. And by reason of acceptance and preaching by the educated.

The Veda is an infallible authority, because it is so accepted

by great men of yore and preached by them on this supposition.

निरवद्याहिश्वासवन्निःसृते: ॥ ३ । ४ । १७ ॥

निरवद्याः faultless ; हि certainly ; श्वासवत् like breath ; निसृतेः being the outcome.

17. Certainly they are faultless being the outcome like a breath.

The author says that the Veda is an infallible authority, because they are the production of the Lord as His breath. "अस्यमहतो भूतस्यनिः श्वसितमेतद्यदृग्वेदोयजुर्वेदः सामवेदः" "The Rigveda, the Yajurveda and Sámaveda are the respirations of the great Lord."

स्मृतीतिहासास्तन्मूलत्वात् ॥ ३ । ४ । १८ ॥

स्मृतीतिहासाः tradition and history ; तन्मूलत्वात् by reason of their being based on it.

18. Tradition and history, by reason of their being based on it.

The Smṛiti and Itihása are also authority, because they are based on the Veda.

भाववैचित्र्याद्वैचित्र्यंतत्तदर्थानाम् ॥ ३ । ४ । १९ ॥

भाववैचित्र्यात् by reason of the variety of temperament ; वैचित्र्यं variety ; तत्तदर्थानाम् of the difference of objects.

19. By reason of the variety, there is the variety of different objects.

There are so many works of authority, that each suits the nature of different persons according to their wishes.

ज्ञप्तयेचाद्वैतस्य ॥ ३ । ४ । २० ॥

ज्ञप्तये teaching ; च and ; अद्वैतस्य of the non-dualism.

20. And for the purpose of teaching non-dualism.

The author says that these works all inculcate non-dualism i. e. unity of God.

सोपानपादारुंधतीक्षणवदत्रक्रमः ॥ ३ । ४ । २१ ॥

सोपानपाद the step in a ladder ; अरु'न्धती दर्शनवत् like seeing the Aloor star ; अत्र here ; क्रमः progress.

21. Here the progress is like seeing of Arundhati star by gradual step.

The author says that realisation of the supreme soul is like showing of Arundhati (Alcor) star step by step. Just as one ascends the roof by means of a ladder after climbing on the steps, so does a man see an Arundhati star after pointing out several nighbouring bigger stars. (See the note at p. 35).) In the same way one realises the supreme soul.

भिन्नप्रस्थानंराद्धांताय ॥ ३ । ४ । २२ ॥

भिन्नप्रस्थानं (study of the) different philosophies ; राद्धांताय for establishment of principles.

22. Study of heterodox philosophy is for the establishment of principles.

You must not confine your studies to the orthodox school of religion ; you must study the philosophy of other religions in order to ascertain the truth.

तर्केणमथनात्प्रादुरुभयोर्निधिवत् ॥ ३ । ४ । २३ ॥

तर्केण by syllogistic reasoning ; मथनात् by sifting ; प्रादुः manifestation ; उभयोः of both ; निधिवत् like ocean.

23. From sifting by means of syllogistic reasoning, there is the manifestation of both like the ocean.

Just as the gods by churning the ocean obtained gems and poison, so does one by arguing pros and cons sift truth from falsehood.

त्रिवेण्यावावैकाध्वगास्त्रिसरित्संगमादिवपोताः ॥३।४।२४॥

त्रिवेण्या with three braids or currents ; वाव certainly ; एकाध्वगा going in one direction ; त्रिसरित्संगमात् from the confluence of three rivers ; पोताः sailors.

24. Three currents certainly going one way like the sailors at the confluence of three rivers.

The author now discribes the Yoga process; there is an imaginary place called Triveni where Idá, Pingalá, and Suṣumná, meet near the eyebrow. At Allahabad, three rivers viz. the Yamuná, Gañga and Sarasvatî meet.

Down Allahabad, there is one river namely the Ganges ; no distinction is left. So those who have passed the stage where Idá, Pingalá and Suṣumná meet, realise non-dualism or unity of soul.

जिह्वोपस्थयमो द्वारंस्वर्गापवर्गाम्नायाधिगमानाम् ॥ ॥ ३ । ४ । २५ ॥

जिह्वोपस्थयमः control of the tongue and sexual organs ; द्वारं an entrance ; स्वर्गापवर्गाम्नायाधिगमानाम् of heaven, salvation and real study of the Vedas.

25. The control of the tongue and sexual organs is an entrance to heaven, salvation and real study of the Vedas.

The control of the tongue and abstinence lead to heaven and salvation. They are the results of the study of the Vedas.

द्वेविद्येवेद्येपरापरे ॥ ३ । ४ । २६ ॥

द्वे two ; विद्ये sciences ; वेद्ये to be studied ; परापरे spiritual and non-spiritual.

26. Two sciences are to be studied, spiritual and non-spiritual.

There are two kinds of Vidyá or science ; one is called Pará which deals with the spiritual science which may be called theosophy; the other is Apará which deals with worldly matter. See Muṇdaka I. 5.

वाह्यात्मविज्ञानेमिश्रैकसत्वयोः ॥ ३ । ४ । २७ ॥

वाह्यात्मविज्ञाने in the external and internal perception ; मिश्रैकसत्वयोः of those who are of mixed and pure temper.

27. In external and internal perceptions of those who are of mixed and pure temper.

The author says that there are two sorts of persons (1) of mixed temper i. e. having Rajas and Tamas mixed together and (2). of pure heart. The former percieve the external objects ; it is only the latter who can percieve internally.

कर्षणीमणिवच्चिरानुध्याया: ॥ ३ । ४ । २८ ॥

कर्षणी attractive ; मणिवत् like the philosopher's stone ; चिरानुध्याया long meditation.

28. Long meditation is attractive like the philosopher's stone.

Long meditation procures every desirable object just as the philosopher's stone converts iron into gold by contact or as loadstone attracts iron.

दृश्यतेध्यायिन्यनिर्विण्णे ॥ ३ । ४ । २९ ॥

दृश्यते is seen ; ध्यायिनि in a devotee ; अनिर्विण्णे without worries.

29. There is visible in a devotee without worries.

A perfect devotee is never troubled with any kind of anxieties and worries.

जननीचतिरश्चिक्वच ॥ ३ । ४ । ३० ॥

जननी productive ; च and ; तिरश्चि in an insect ; क्वच some where.

30. Some where it is productive in an insect.

The author describes the results of meditation ; in some insects it is seen that by association, they are metamorphosed into another. As to Tailapáda's metamorphosis into a bee see at P. 21.

तत्वेवितर्कोन्मेषःकल्मषात् ॥ ३ । ४ । ३१ ॥

तत्वे in truth ; वितर्कोन्मेषः appearance of doubt ; कल्मषात् from sin.

31. In truth, there is the appearance of doubt by reason of sin.

It is the impurity of mind that conceals truth from one's eyes.

वीजमृद्ध्यनृद्ध्योरन्यस्माद्धठाद्वाजातुक्वापिफलोत्प्रवणम् ॥ ३ । ४ । ३२ ॥

वीजं the seed ; ऋद्ध्यनृद्ध्योः success and failure ; अन्यस्मात् from another ; हठात् by force ; जातु sometimes ; क्वापि somewhere ; फलोत्प्रवणं fructification.

32. The seed of success and failure from another or by chance fructifies some times somewhere.

A person succeeds either by the instruction of some one or by chance. The seed of success and failure is thus sown in these two ways and fructifies in time in some person.

विस्फुरच्चेदवाध्यम् ॥ ३ । ४ । ३३ ॥

विस्फुरत् spreading ; चेत् if ; अवार्यम् can not be checked.

33. If it spreads, it can not be checked.

The author says that when this seed of success and failure puts forth sprouts, further growth can not be checked.

सिद्ध्यध्वनायि ॥ ३ । ४ । ३४ ॥

सिद्ध्यध्वनायि on success leading to the way.

34. On success, it leads to the way.

When there is success, it leads to the right path which leads ultimately to redemption.

हेत्वभिसंधिर्द्वारं धीवैशद्यसिद्ध्योः ॥ ३ । ४ । ३५ ॥

हेत्वभिसंधिः ascertainment of the cause ; द्वारं entrance ; धीवैशद्यसिद्ध्योः of broadening of intellect and success.

35. Ascertainment of cause is an entrance to the success of broadening of the intellect.

If you go on enquiring the cause of every effect, the result will be the widening of your intellect. Always enquire why ?.

नाप्युपेक्ष्यमुपेक्ष्यं चेत्तत्वैषणा ॥ ३ । ४ । ३६ ॥

न not ; अपि also ; उपेक्ष्यं disregarded ; उपेक्ष्यं disregarded ; चेत् if ; तत्वैषणा desire for enquiry.

36. If there is a desire for truth, there is nothing which is disregarded, to be disregarded.

If one is bent to learn truth, there is nothing contemptuous in nature which will not teach a lesson.

तत्वाभिव्यक्तिर्हेत्वधिगमवितर्कापायाभ्यां ॥ ३ । ४ । ३७ ॥

तत्वाभिव्यक्तिः manifestation of truth ; हेत्वधिगमवितर्कापायाभ्यां by ascertainment of reason and removal of doubt.

37. There is manifestation of truth by ascertainment of reason and removal of doubt.

The author says that you can arrive at truth by ascertaining the cause and removing your doubt.

तन्नोधीःक्रमोत्प्लवाः ॥ ३ । ४ । ३८ ॥

तन्नो: leading to that ; धी: intellect ; क्रमोत्प्लवा: gradually developed.

38. Gradually developed intellect obtains truth

The author says that the mental faculties that have been gradually developed, arrive at truth.

युंजानः क्रौंचवद्ध्याताथात् ॥ ३ । ४ । ३९ ॥

युंजान: a devotee, who is united ; क्रौंचवत् like a heron ; ध्याता expert in meditation ; अर्थात् from an object in view.

39. A devotee is united like a heron by reason of the object.

A devotee is unconscions of all external perceptions and is meditating on his object like a heron bent on catching fish.

रतिरेकांतार्थेमणिवत् ॥ ३ । ४ । । ४० ॥

रति: desire, devotion; एकान्ता excessive, with one object, अर्थे in an object; मणिवत् like loadstone.

40. Excessive desire for an object is like a loadstone.

The author says that just as loadstone attracts iron, so does excessive desire attract the object desired. cf. "जिहिकाजिहपरसत्यसनेहू। सोतसमिलउन कछुसंदेहू" Tulsídása's Bálakánda. "One who has true love for a certain objett, gets it undoubtedly." In this connection a story is narrated by the scholiast to illustrate the truth of the maxim. There was a bird by name Kṣudrachanchu, in a jungle living in his nest on a tree. While hatching the eggs, an elephant passed by the tree and rubbed his body against it. The tree with the nest fell down and eggs were shattered to pieces. Kṣudrachanchu seeing his descendants thus destroyed vowed a vengeance ; but being small-bodied could not hit upon a plan to kill his enemy. He went to his friend who was a bee and told him what had happened. The bee said 'I am also small bodied as you are but let us go to a frog who is may friend." Accordingly they went to the frog and narrated the misfortune that had happened to the bird. "Very good," said the frog angrily "the elephant shall not live long." They all went in search of the elephant and came in sight of him. The frog suggested to the bird to pick the eyes of the elephant with his beak and said to the bee to make a humming noise in his ear. On doing so, the elephant became blind and wandering in the forest felt very thirsty. Following the croaking of the frog went

to a dry tank full of mire, got drowned there and ultimately perished in it.

व्रतायत्तिर्ज्यायसो क्रमर्द्धैरवदातस्य ॥ ३ । ४ । ४१ ॥

व्रतायत्ति: strict observance of a vow ; ज्यायसी best, greatest ; क्रमर्द्धैः by reason of the gradual development ; अवदातस्य of purity.

41. Strict observance of a vow is a great thing, by reason of the gradual development of purity.

Here the author recommends the strict observance of any religious vow, because it leads to the spiritual progress.

ब्रह्मचर्यमुदग्रमुद्वृत्तित्वात ॥ ३ । ४ । ४२ ॥

ब्रह्मचर्यं celibacy ; उदग्रं principal ; उद्वृत्तित्वात् by reason of preventing many evils.

42. Celibacy is principal by reason of preventing many evils.

The author says that of all the vows, celibacy is the best because it prevents one from many evils.

नव्यवायहिंसामिषसुराग्रहादौ चोदनाभिरुच्याप्तेः ॥
॥ ३ । ४ । ४३ ॥

न not ; व्यवाय: sexual intercourse ; हिंसा killing ; आमिष flesh ; सुराग्रहादौ in wine cups &c ; चोदना direction ; अभिरुच्याप्तेः by reason of the natural tendency.

43. There is no direction for sexual intercourse, killing and wine cups &c, because of the natural inclination.

There is no scriptural command for sexual intercourse, flesh eating and wine drinking because people take to them naturally (cf. Manu v. 56, Bhágavata Book. xi. 5. 11.)

तदोष्टेयच्छ्रद्धाता ॥ ३ । ४ । ४४ ॥

तत् that ; ईष्टे desires ; यत् which ; श्रद्धाता believer.

44. Therefore, whatever one believes is an authority.

There are so many Purāṇas that one can follow the authority according to his choice.

छन्नान्याद्दृक् ॥ ३ । ४ । ४५ ॥

छन्ना hidden ; अन्या other ; दृक् sight.

45. There is another hidden sight.

The author refers to introspection ; close your eyes and meditate: you acquire an internal sight.

तद्वेद्यमृतंचलेंदुवत ॥ ३ । ४ । ४६ ॥

तद्वेद्य known by it ; ऋतं truth ; चलेंदुवत् like the wandering moon.

46. The truth is known by it like the moving moon.

By this third sight called introspection one can see the reality ; one sees moon wandering along with the clouds but in reality she does not. The phrase 'Chalendu' is peculiar cf. Virgil's errantum lunam or wandering moon of Milton. *Il penseroso* line 67.

नसर्वेषुसर्वस्मिन्नियतेः ॥ ३ । ४ । ४७ ॥

न not ; सर्वेषु in all (persons) ; सर्वस्मिन् in all (objects) ; नियतेः by reason of destiny.

47. Not in all in every thing by destiny.

The introspection or the occult faculty does not manifest itself in all in every thing, because of the action of the previous birth. "बुद्धिः कर्मानुसारिणी' ',One's discriminating faculty is in accordance with the actions (of the previous birth)."

लुप्ताक्षोन्यः ॥ ३ । ४ । ४८ ॥

लुप्ताक्षः deprived of sight ; अन्यः the other.

48. The other is deprived of sight.

The author says that one who has no occult faculty is really blind, though he may possess the external sight.

बुभुत्सुसाद्धि सर्वंशनैःकरगवत ॥ ३ । ४ । ४९ ॥

बुभुत्सुसात under the control of an enquirer after truth; हि; certainly ; सर्वं all ; शनैः gradually ; करगवत् like one in the hand.

49. Whole universe certainly comes gradually under the control of an enquirer after truth, like one who has a fruit in his hand.

The author says that one who is desirous of truth has got the whole universe under his control i. e. he can master any subject just as one can use a fruit in hand in any way he likes.

पशुरविप्रेक्षोन्वर्थैक्यात् ॥ ३ । ४ । ५० ॥

पशुः animal ; अविप्रेक्षः possessing no special insight ; अन्वर्थैक्यात् by appropriateness of the sense with the word.

50. One who can not see special is an animal, by reason of the appropriateness of the sense.

The author says that one who sees the general features of the objects but does not see the special qualities thereof, is an animal because that word is appropriately applicable to him.

विदोप्यन्वंचोनिसर्गस्य ॥ ३ । ४ ५१ ॥

विदः learned men ; अपि also ; अन्वंचः under the control ; निसर्गस्य of nature.

51. Even the learned are under the control of the nature.

The nature with which one is born under the influence of the actions of the previous life, controls even a learned man.

विमृश्यान्येभ्योऽव्युत्पद्योरन्नसकृदावृत्त्या ॥ ३ । ४ । ५२ ॥

विमृश्य learning ; अन्येभ्यः from others ; व्युत्पद्येरन् conduces to knowledge ; असकृदावृत्त्या by constant repetition.

52. Learning from others conduces to knowledge, by constant repetition.

The author says that learning from a preceptor and constant repetition thereof lead one to spiritual knowledge.

कुटीचकबह्वोदहंसपरहंसायतयः ॥ ३ । ४ । ५३ ॥

कुटीचकः a class of Sannyásis; बह्वोदः another class of Sannyásis who resort to spiritual knowledge ; हंसः a class of anchorites who have excelled in spiritual knowledge ; परहंस a class of reclnses doing no work.

53. The anchorites are Kutíchaka Bahvodah, Hamsa and Paramahamsa.

The author divides the Sannyásis into four classes. Their description is fully given in the Sannyásopanisat at p. 636 of the Theosophical

society's publication. According to the latter, there are six classes, *viz*, Kuṭichaka, Bahvodah, Haṃsa, Paramahaṃsa, Turiyátîta and Avadhûta. The first clings to the practices of the Âśrama. The second gives up action but pursues after knowledge. The third is immersed in the spiritual knowledge. The fourth is inactive.

नानध्यात्मदृशिशिवंशिवं ॥ ३ । ४ । ५४ ॥

न not ; अनध्यात्मदृशि in one who has not realised self ; शिवं well-being ; शिवं well being.

54. On not realising self there is no well being well being.

The author says that until self is realised, there is no well being. The repetition is to indicate the end of the chapter.

END OF PRAPÂTHAKA IV.

END OF CHAPTER III.

CHAPTER IV.

PRAPÂTHAKA I.

चैतन्यंहिधीस्थंवृत्यास्फुरज्ज्ञानंगवाक्षार्कवत् ॥४।१।१॥

चैतन्यं intelligence ; हि because ; धीस्थं reflected in the intellect ; वृत्या by activity ; स्फुरत् turns into ; ज्ञान cognition ; गवाक्षार्कवत् like the sun in a window.

1. Intelligence reflected in the intellect by activity turns into cognition like the sun in a window.

The author now proceeds to defines cognition. He says that the soul being reflected in the mind gets converted into non-ego by the activity of the mind. The activity goes out to the object, and transforms itself into it. It is the view of the Sáṅkhya and Yoga as regards perception.

वृत्तिश्चभेदाभानात् ॥ ४ । १ । २ ॥

वृत्तिः Activity ; च and ; भेदाभानात् by reason of the manifestation of difference.

2. And activity by reason of the manifestation of difference.

The author says that the activity of mind is different from cognition.

द्विधानुभूतिःस्मृतिश्च ॥ ४ । १ । ३ ॥

द्विधा two kinds ; अनुभूतिः perception ; स्मृतिः remembrance ; च and.

3. Of two kinds, Anubhûti (Experience) and Smriti (Memory, remembrance).

The knowledge or cognition is of two kinds (1) (Anubhûti) perception (2) (Smriti) remembrance. The commentator has divided the first into two. State of ignorance just as in a sleeping state (2) sensual, just as in the dreaming and waking states.

त्रय्याद्याप्रत्यक्षानुमानशाब्दसंभेदात ॥ ४ । १ । ४ ॥

त्रयी three ; आद्या first ; प्रत्यक्षानुमानशाब्दसंभेदात by reason of the kinds of perception, inference and verbal testimony.

4. The first is of three kinds, perception, inference and verbal testimony.

The author divides Anubhûti into three classes (1) perception, (2) inference and (3) verbal testimony. This division is in conformity with that of the Sáṅkhya.

संप्रयोगजंप्रत्यक्षं ॥ ४ । १ । ५ ॥

संप्रयोगजं produced from contact ; प्रत्यक्षम् perception.

5. Perception is the sensation produced by contact.

The definition of Pratyakṣa very nearly resembles that given by Nyáya.

Any sensation whether produced internally or externally by contact with the internal or external organs is called Pratyakṣa.

खमनोधीभ्यः ॥ ४ । १ । ६ ॥

खमनोधीभ्यः from sense organs, mind and intellect.

6. From the sense organs, mind and intellect.

The author continues to explain perception. He says that sense organs carry the sensation to the mind ; the mind carries it to the intellect. Just as a looking glass becomes converted into any object that comes in contact with it in the form of a reflection, so are the mental activities converted into the objects with which they come into contact. They are first carried by the senses to the mind which carries them to the intellect. This theory of perception is in harmony with the view of Sáṅkhya and Yoga.

योगजश्चप्रत्यासादः ॥ ४ । १ । ७ ॥

योगजः that which is produced from Yoga ; च and ; प्रत्यासादः clairvoyance.

7. And that which is produced from Yoga is clairvoyance.

The author says that the internal sight which is produced by the Yoga practices is capable of perceiving far and near objects. Nothing is hidden.

व्याप्तिबोधजमनुमानम् ॥ ४ । १ । ८ ॥

व्याप्तिबोधजं arising from the knowledge of pervasion ; अनुमानं inference.

8. Inference arises from the knowledge of pervasion.

The subject of inference is fully explained in Gotama's Nyáya. See Nyáya I. I. 5. It is of three kinds (1) पूर्ववत् (2) शेषवत् (3) सामान्यतोदृष्ट.

साध्याव्यभिचारिताहेतौव्याप्तिः ॥ ४ । १ । ९ ॥

साध्याव्यभिचारिता invariable concomitance of the major term ; हेतौ in the middle term ; व्याप्तिः pervasion.

9. Pervasion is the invariable concomitance of the reason with the object to be proved.

The author proceeds to explain the term 'pervasion' used in the Sûtra.

It is the invariable accompianment of the Sádhya with the Sádhana. See Sáṅkhya v. 29.

पदधीजंशाब्दं ॥ ४ । १ । १० ॥

पदधीजं arising from the knowledge of sentences ; शाब्दं verbal testimony.

10. Verbal testimony is produced from the knowledge of sentences.

The author explains the third means of proof called Śabda. It consists in the knowledge produced from words uttered or written. cf. Nyáya I. 1. 7.

प्रातिभासिकावभासोऽध्यासः ॥ ४ । १ । ११ ॥

प्रातिभासिकावभासः manifestation of the apparent ; अध्यासः reflection.

11. Adhyása is the manifestation of the apparent.

The author explains what Adhyása is. It is perception of what you see apparently e. g. water in the mirage, silver in the mother of pearl (nacre).

चतुष्कः ॥ ४ । १ । १२ ॥

चतुष्कः of four kinds.

12. It is of 4 kinds.

The author divides Adhyása as follows :—

अध्यास

लौकिक	अलौकिक	संवादी	विसंवादी

लौकिक consists in the knowledge of silver and mother of pearl.

अलौकिक consists in the knowledge of soul and body.

संवादी consists in false knowledge though it serves the purpose.

विसंवादी consists in taking nacre for silver.

विसंवादीद्विकः ॥ ४ । १ । १३ ॥

विसंवादी reverse perception ; द्विकः of two kinds.

13. Visamvádî is of two kinds.

The author divides Visamyádi into two *viz:* (1) Sopádhi and (2) Nirupádhi. The former is false knowledge just as seeing the conch shell as yellow ; the other is Nirupádhi.

प्रमान्या ॥ ४ । १ । १४ ॥

प्रमा true knowledge ; अन्या the other.

14. The other is true knowledge.

The author after explaining the false knowledge says that the other is true knowledge. It is of two kinds (1) Kliptá (2) Kalpyá The first consists in the knowledge of the supreme soul and the second is the worldly knowledge.

मानंगुर्वाम्नायोदोषासंपृक्तेः ॥ ४ । १ । १५ ॥

मानं authority ; गुरु principal ; आम्नायः the Veda ; दोषासंपृक्तेः by reason of being free from faults.

15. The Veda is the principal authority by reason of its being free from faults.

The author says that the Veda is an infallible authority. It comes under the third means of proof.

नानपेक्षमनुमानंदुष्टजन्माप्रतिष्ठानाभ्याम् ॥ ४ । १ । १६ ॥

न not ; अनपेक्षं independent, safe ; अनुमानं inference ; दुष्टजन्माप्रतिष्ठाभ्याम् from its rise from the untrained intellect and unstability.

16. Nor is inference self-sufficient by reason of its being produced from the untrained intellect and its instablity.

The author says that inference is not always a safe guide, because some times untrained mind makes wrong inference or on account of the variety of intellect, there is no certainty of the inference made.

प्रत्यक्षमप्यर्थबाधनात् ॥ ४ । १ । १७ ॥

प्रत्यक्षं perception ; अपि also ; अर्थबाधनात् from obstruction of an object.

17. Perception also, by reason of the obstruction of the object.

The author says that perception is not always a safe guide because some time unreal thing is not seen e.g. water in a mirage and silver in a mother of pearl.

संस्कारजंस्मृतिः ॥ ४ । १ । १८ ॥

संस्कारजं produced from association of ideas ; स्मृतिः remembrance.

18. Memory is produced from association of ideas.

The author explains what memory is. It arises from the association of ideas.

विचित्रमपीवातपः ॥ ४ । १ । १९ ॥

विचित्रं various ; अपि though ; इव like ; आतपः sunshine.

Though various, like the sunshine.

Just as the different objects are shown by the sun's light which is one, so also cognition is one, inspite of the fact that we see different objects in waking and dreaming states.

नूत्नमिववृत्तेः ॥ ४ । १ । २० ॥

नूत्नं new ; इव like ; वृत्तेः of the mind's activity.

20. Like the new one by reason of the mind's activity.

On account of the activity of the mind, every object appears to be new. So cognition also becomes various thereby.

नानृतमनृतस्यापि स्वाप्नवत् ॥ ४ । १ । २१ ॥

न not ; अनृतं false ; अनृतस्य of the false ; अपि though ; स्वाप्नवत् like the scenes in a dream.

21. It is not false though of the false like the scenes of a dream.

Though the scenes in a dream are false, still they are true as long as the dream lasts ; so do the worldly affairs, though false, are true as long as the world lasts to an ignorant person.

END OF PRAPÂTHAKA I.

PRAPÂTHAKA II.

चतुर्धाध्यात्मंश्रवणाद्याम्नायात ॥ ४ । २ । १ ॥

चतुर्धा of four kinds ; अध्यात्मं spiritual knowledge ; श्रवणाद्याम्नायात् by laying down hearing &c.

1. The spiritual knowledge is of four kinds by reason of the scripture laying down hearing &c.

The author says that you can acquire spiritual knowledge by four means, *viz*, Sravana, Manana, Nididhyásana and Sákṣátkáraḥ.

श्रवणंनाममहावाक्याधिगमः ॥ ४ । २ । २ ॥

श्रवणं hearing ; नाम is defined, means ; महावाक्याधिगमः the study of the holy passage.

2. Hearing means the study of the holy passage.

The author proceeds to explain what is called Śravaṇa. It is the study of the holy passage like. "तत्वमसि" Chándogya vi 8. 7. "अहंब्रह्मास्मि" Brihadáraṇyaka I. 4. 8. "Thou art that." "I am Brahma"

मननंचेदुपपद्यते ॥ ४ । २ । ३ ॥

मननं pondering ; चेत् if ; उपपद्यते succeeds, arises.

3. Then follows pondering.

The second stage is Manana ; when you have studied the Mahávákya, you apply your mind to ponder over its meaning repeatedly.

वृत्तिसंतानोनिदिध्यासनं ॥ ४ । २ । ४ ॥

वृत्तिसंतानः flow of the mental activity ; निदिध्यासनम् meditation.

4. Meditation is the flow of the mental activity.

The author now proceeds to explain the third stage called Nididhyásana. It consists in diverting the mind's activities to the supreme soul.

सएवाविपर्ययःसाक्षात्कारः ॥ ४ । २ । ५ ॥

सः that ; एव alone ; अविपर्ययः when not reversed ; साक्षात्कारः realisation.

5. That alone when not reversed is realisation.

The author explains the fourth or the last stage called the Sákṣátkára. It is the last stage in which you never fail to think that the world is false and that the body is not the soul i. e. you never relapse into dualism.

तमोंतर्धेराभासः प्रभांतरदीपवत ॥ ४ । २ । ६ ॥

तमोंतर्धेः by reason of the disappearance of darkness ; आभासः manifestation ; प्रभांतरदीपवत like a lamp in the sun.

6. By reason of the disappearance of the darkness, there is the manifestation like a lamp in the sunshine.

When one reaches that stage and ignorance disappears, there is nothing but spiritual illumination.

त्रिपुट्यभानाद्भूमानंदाभिव्यक्तिः ॥ ४ । २ । ७ ॥

त्रिपुट्यभानात by reason of the disappearance of the triplicate nature ; भूमानंदाभिव्यक्तिः manifestation of excessive joy.

7. By the non-manifestation of the trinity. there is the manifestation of the excessive joy.

When the three-fold difference of the perceiver, perception and the perceived disappears, there is the excessive joy; in other words one attains the position of Sachchidánanda.

द्रष्टुरितरानंदस्तृणवत ॥ ४ । २ । ८ ॥

द्रष्टुः to the seer ; इतरानंदः the other pleasure ; तृणवत like grass.

8. To the seer, the other pleasure is like grass.

One who has reached the stage described in Sûtra 7 does not care for the worldly pleasure.

ध्यातुरर्थाप्तिः कीटवत ॥ ४ । २ । ९ ॥

ध्यातुः of a devotee ; अर्थाप्तिः obtaining the object ; कीटवत like a worm.

9. Attainment of the object by a meditator is like an insect.

It is said that an insect called Tailapada when attacked by black

bee is carried by the latter to its hive and ultimately converted into a bee. Similarly a devotee by meditating on the self ultimately gets himself united to the self.

अप्रत्यक्षोऽपि चभस्तिवृत्तौतमोवत ॥ ४ । २ । १० ॥

अप्रत्यक्षः supersensuous ; अपि though ; चभस्ति manifests ; वृत्तौ in its real form ; तमोवत् like darkness.

10. Though supersensuous, it manifests itself in its real form like darkness.

Though darkness is invisible, yet it is seen when there is lunar or solar eclipse. So when ignorance is removed, the self though invisible manifests itself in its full splendour.

अप्रमोक्तिः फलव्याप्तिहानात ॥ ४ । २ । ११ ॥

अप्रमोक्तिः gainsaying of reality ; फलव्याप्तिहानात् by reason of the loss of semblance of reflection.

11. There is no gainsaying of reality by reason of the loss of the semblance of reflection.

When Brahma manifests itself, there is no external world and every thing appears in its reality.

वृत्तिव्याप्तिरावृत्तिनुत्तये ॥ ४ । २ । १२ ॥

वृत्तिव्याप्तिः conversion of mind's activity ; आवृत्तिनुत्तये to remove the surrounding ignorance.

12. The conversion of mind's activity is to remove the surrounding ignorance.

The turning of the mind's activity in the external world is with a view to remove ignorance.

स्वापेसतिसंपद्यस्वरसेऽपिनाधिगमः ॥ ४ । २ । १३ ॥

स्वापे in sleep ; सति in Brahma ; संपद्य having united ; स्वरसे in one's own self ; अपि also ; न not ; अधिगमः knowledge, manifestation.

13. In the state of sleep having united with one's own self also, there is no knowledge.

Even in the state of sleep, when there is union of the individual with the supreme soul, there is no knowledge of the true self on account of the prevailing ignorance.

नान्यस्मात्प्रसंशांतिर्जीवताम् ॥ ४ । २ । १४ ॥

न not ; अन्यस्मात् from any other ; प्रसंशांतिः peace, eradication of sorrow ; जीवतां of the living beings.

14. There is no other way to peace for the living being.

The author says that there is no way to obtain tranquility of mind other than the study, meditation &c.

श्रोतुमप्यरसाभूयांसः ॥ ४ । २ । १५ ॥

श्रोतुं to hear ; अपि also ; अरसाः not desirous ; भूयांसः many.

15. There are many insincere persons to hear also.

The author says that there are many insincere inquirers after truth. "श्रवणायापि बहुभिर्योनलभ्यः" Kaṭha 2 7. "He is not to be obtained by many for hearing."

शृण्वंतोपिनविदुः ॥ ४ । २ । १६ ॥

शृण्वंतः hearing ; अपि though ; न not ; विदुः know, understand.

16. Hearing, they do not understand.

They hear spiritual science but do not understand it. "शृण्वंतोऽपि बहवःयंनविद्युः" Kaṭha 2. 7. "Many, though hearing do not get him."

मनुष्याणांसहस्रेषुकश्चिद्यततिसिद्धये ।
यततामपिसिद्धानां कश्चिन्मांवेत्तितत्वतः ॥ Gîtá vii. 3.

"Out of thousands, one attempts to succeed ; of the successful attempting persons, some one only knows me in reality."

धीमांद्यंकुतर्करसविपर्ययारब्धभेदास्तदंतरायाः ॥४।२।१७॥

धीमांद्यं dull intellect ; कुतर्क false reasoning ; रस sensual enjoyment, attachment ; विपर्यय perverse understanding ; आरब्धभेदाः variety of the previous actions ; तदंतरायाः its obstructions.

17. The obstacles are dull intellect, false reasoning, attachment, perverse understanding and the variety of the previous actions.

The author mentions 5 obstacles in the attainment of the spiritual science.

त्रयावृत्तेःप्रायस्तदंतर्धिः स्वसमृद्धिःप्रज्ञाभिव्यक्तिश्च ॥ ॥ ४ । २ । १८ ॥

त्रयावृत्तेः by repeating the three ; प्रायस्तदंतर्धिः total disappearance of the obstacles ; स्वसमृद्धिः the self cultivation ; प्रज्ञाभिव्यक्तिः manifestation of intelligence ; च and.

18. By virtue of the repetition of the three, there are dis appearance, spiritual progress and manifestation of the intel-igence.

The author says that by the constant repetition of श्रवण, मनन and निदिध्यासन, one can remove the obstacles mentioned in sûtra 17, make self-progress and arrive at the mature intelligence.

प्रणवजपतदर्थभावनेचानंतराये ॥ ४ । २ । १९ ॥

प्रणवजप repeating the Om ; तदर्थभावने meditation of the object (Brahma) च and ; अनंतराये removers of obstacles.

19. Telling Om and understanding its meaning also remove obstacles.

These are two other modes of removing the said obstacles.

स्वाध्यायाद्यैस्तद्विजिज्ञासा ॥ ४ । २ । २० ॥

स्वाध्यायाद्यैः by means of self-study &c ; तद्विजिज्ञासा desire for it.

20. By study &c, is the desire thereof.

The study of the Veda produces a desire for spiritual knowledge.

नांतरुत्प्रवणमनानुश्रविकाणाम् ॥ ४ । २ । २१ ॥

न not ; अंतः internal organs, mind ; उत्प्रवणं inclined to (spiritual science) ; आनुश्रविकाणाम् of the unrighteous.

21. The mind of the unrighteous is not bent towards (spiritual science).

The mind of those people who are not given to the practice of the Vedic rites is not inclined towards the study of the spiritual science.

ब्राह्मणमुदग्रमेषणाचेत ॥ ४ । २ । २२ ॥

ब्राह्मण the ceremonial portion of the Veda ; उदग्र principal ; एषणा desire; चेत् if.

22. Bráhmaṇa, if desire is principal.

If a certain desire is to be fulfilled, then one should take to the practice of the Vedic rites embodied in the Bráhmaṇa portion of the Veda.

योगोज्यायानविद्वन्न्यासात् ॥ ४ । २ । २३ ॥

योगः performance without an object in view ; ज्यायान् better ; अविद्वन्न्यासात् than giving up of acts by an ignorant.

23. Performance without any object is better than giving up of the action by the ignorant.

The author says that performing acts without any object in view is better than giving them up in ignorance.

सन्न्यासस्तुमहाबाहोदुः समाप्तुमयोगतः
योगयुक्तोमुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ Gítá v. 6.

"O ! long armed, it is very difficult to obtain sannyás without Yoga ; but a hermit with Yoga can obtain Brahma immediately."

विद्वांस्तुन्यसेत्तैर्वाजिजीविषेत् ॥ ४ । २ । २४ ॥

विद्वान् one who knows, a learned man ; तु on the other hand ; न्यसेत् relinquishes ; तैः with them ; वा or ; जिजीविषेत् wishes to live.

24. On the other hand, a learned man gives them up or wishes to live by them.

A man who has attained spiritual perfection gives up all Vedic rites or at his choice he may perform them in the 3rd stage of life also ; but a Sannyâsî has to give them up.

तेभ्यःप्रीयंतेदिव्याभुवोप्यभ्युदयः ॥ ४ । २ । २५ ॥

तेभ्यः from them ; प्रीयंते are pleased ; दिव्याः divine beings ; भुवः on earth ; अपि also ; अभ्युदयः prosperity.

25. From them, the divine beings are pleased and there is prosperity in the world.

The author says that the performance of the sacrifices, pleases the gods and conduces to the welfare of the performer in this world.

प्रत्यूहंतेऽपचारात ॥ ४ । २ । २६ ॥

प्रत्यूहंते troubles arise ; अपचारात from misconduct.

26. Troubles arise by misconduct.

The author says that by non-observance of the Vedic rites, many troubles arise.

त्रसंत्युत्पातास्तपसोऽसाध्यसाध्यत्वात् ॥ ४ । २ । २७ ॥

त्रसंति are afraid ; उत्पाताः calamities ; तपसः from penance ; असाध्यसाध्यत्वात् by reason of performing the impossible.

27. The calamities are afraid, because impossible can be achieved by means of a penance.

Every thing can be achieved by means of a penance ; so dangers never approach a person performing penances.

श्रौताच्छं ग्रहचारवत ॥ ४ । २ । २८ ॥

श्रौतात् from the Vedic rites ; अच्छं tranquility ; ग्रहचारवत् like the planetary movement.

28. From the Vedic rite, there is tranquility like the planetary movement.

The author says that the performance of Vedic rites, leads to one's well being. The planetary movement is apparently towards the west but is inreality towards the east. So the turning of the sense organs internally from outside leads to the prosperity of a man.

निष्ठात्रयीत्रिकांडोपदेशात ॥ ४ । २ । २९ ॥

निष्ठा faith ; त्रयी three kinds ; त्रिकांडोपदेशात् by laying down three subjects.

29. The faith is of three kinds by reason of laying down three subjects.

The author says that the Vedas are divided into 3 portions, viz: Karmakáṇḍa, Upásanákáṇḍa and Jñánakáṇḍa. They are meant for persons of

different grades. They are for the motor organs, mind, and intellect respectivly.

त्रयाणांत्रिषु ॥ ४ । २ । ३० ॥

त्रयाणां of three ; त्रिषु in three.

30. Of three in three.

The faith arises in all three. Those who are given to Karma, Upásaná or Jñána have their faith completely developed by them respectively. Those who are addicted to Karma have faith in dualism ; those who are devoted to Upásaná have their faith in the qualified non-dualism ; while those who are given to Jñána have faith in non-dualism.

END OF PRAPATHAKA II.

PRAPÂTHAKA III.

ब्रह्माध्वोपात्तसाधनस्य ॥ ४ । ३ । १ ॥

ब्रह्माध्वा way to Brahma ; उपात्तसाधनस्य of one who has obtained all means.

1. Of one who has obtained all the means, there is the way to Brahma.

One who has pursued all the means and discriminates what is virtuous and what is vicious is entitled to the study of spiritual science.

नान्यस्यापिषंडः ॥ ४ । ३ । २ ॥

न not ; अन्यस्य of the other ; षंडः fruitless.

2. Of the other, it is not frnitless.

The way to Brahma is not fruitless to one who is not so provided with the means.

तन्निष्ठस्यविद्याप्तिरिहामुत्रवा ॥ ४ । ३ । ३ ॥

तन्निष्ठस्य one who is engaged in spiritual knowledge ; विद्याप्तिः attainment of knowledge ; इह here ; अमुत्र there ; वा or.

3. There is the attainment of the spiritual knowledge by one who is engaged in it, here or elsewhere.

One who is engaged in the meditation of Brahma attains spiritual knowledge in the present life or in another life.

ब्राह्मीनिष्ठाऽऽत्मनोमुखजानाम् ॥ ४ । ३ । ४ ॥

ब्राह्मी Brahmic ; निष्ठा faith ; आत्मनः natural, itself ; मुखजानाम् of the Brahmans.

4. There is natural tendency of the Brahmans in the faith of Brahma.

The Brahmans are naturally born to the study of Brahma Vidyá (spiritual science).

नविद्यानृद्धेऽष्टेमोहिन्याः ॥ ४ । ३ । ५ ॥

न not ; विद्या knowledge ; अनृद्धा weak ; इष्टे capable (to remove) ; मोहिन्याः of ignorance.

5. Weak knowledge can not uproot ignorance.

'Little knowledge is a dangerous thing'.

वाढोद्दूयतेकर्मैधांसि ॥ ४ । ३ । ६ ॥

वाढा strong ; उद्दूयते destroys ; कर्मैधांसि the fuel of actions.

6. Strong destroys the fuel of actions.

Perfect spiritual knowledge distroys all acts save and except those, the fruit of which is being enjoyed.

"क्षीयंतेचास्यकर्माणितस्मिन्दृष्टेपरावरे" Muṇḍak II. 2. 8.

"On seeing that paramount being, his actions are destroyed."

"ज्ञानाग्निःसर्वकर्माणिभस्मसात् कुरुतेतथा" Gítá iv. 37.

"Similarly the fire of knowledge reduces it to ashes."

नानियुध्यद्ढामल्लवत ॥ ४ । ३ । ७ ॥

न not ; अनियुध्य ; not fighting with ; दृढा strong ; मल्लवत् like an athlete.

7. It does not become strong by fighting like a wrestler.

The author says that just as wrestlers do not become strong without fighting, so knowledge does not become firm without coming into competition with ignorance.

व्युत्पादकृदावृत्तिरसकृत ॥ ४ । ३ । ८ ॥

व्युत्पादकृत which produces special association ; आवृत्तिः repetition ; असकृत repeatedly.

8. Repetition which produces special association should be constantly practised.

The spiritual science should be constantly revised in order to produce special association.

दिष्टेविपाकः कृषिगर्भवत ॥ ४ । ३ । ९ ॥

दिष्टे in time ; विपाकः fruit ; कृषिगर्भवत् like the cultivating of the soil.

9. In time there is the fruit like the cultivating of the soil.

Just as seed sown fructifies in season, so does the study bear its fruit at its proper time.

क्षेत्रवत्तज्ज्ञेशेषः ॥ ४ । ३ । १० ॥

क्षेत्रवत like body ; तज्ज्ञे in the supreme soul ; शेषः end.

10. Like the body, it ends in the knowledge of the supreme soul.

The author says that just as to an ignorant person the body is soul, so does the individual soul appear to an advanced person to be the supreme soul.

चिरनिरंतरसत्काराभ्यर्चनादुच्छित्तिर्वासनानाम् ॥४।३।११॥

चिरनिरंतरसत्काराभ्यर्चनात by long continual and devoted practice ; उच्छितिः eradication ; वासनानां of associations.

11. By long, continual and devoted practice, the associations are uprooted.

The author says that much false notions e g. 'I am an actor and enjoyer' can be uprooted only by a long, continued and devoted practice.

स्थितप्रज्ञंब्रह्मैवाहुः ॥ ४ । ३ । १२ ॥

स्थितप्रज्ञं one whose intelligence is firm ; ब्रह्म Brahma ; एव certainly ; आहुः they call.

12. One who is firm in intelligence is called Brahma.

One who has reached the stage in which he is firm in the belief of his unity with the Lord, is himself Brahma.

तदारब्धंचमरीचीवत ॥ ४ । ३ । १३ ॥

तत् then ; आरब्धं commenced action ; च and ; मरीचीवत् like mirage.

13. And then the commenced (action) is like the mirage.

When one is firm in the belief mentioned in the sûtra 12, his Prárabdha action becomes false like the mirage.

नमानेनाधिगतार्थस्य संसृतिः प्राग्वत् ॥ ४ । ३ । १४ ॥

न not ; मानेनाधिगतार्थस्य of one who has obtained truth after the study of the sacred texts ; संसृतिः transmigration ; प्राग्वत् like the preceding.

14. One who has obtained truth after the study of the sacred texts, does not transmigrate like the preceding.

When one has realised the truth conveyed by the Mahávákya, does not migrate from one body to another body just as he does before studying it.

संपद्यते च प्रेत्यपरांते ॥ ४ । ३ । १५ ॥

संपद्यते obtains (Brahmahood) ; च and ; प्रेत्य after dying ; परांते in the other world.

15. And on death, he attains to Brahmahood in the other world.

The author says that such an advanced man ultimately reaches Brahmahood.

स्वोह्यात्मनः सखाऽसखावा ॥ ४ । ३ । १६ ॥

स्वः self ; हि certainly ; आत्मनः of one's self; सखा friend; असखा enemy ; वा or.

16. Self itself is its own friend or enemy.

The author says that it is the self who is the enemy or friend, of.

आत्मैवह्यात्मनोवंधुरात्मैवरिपुरात्मनः ॥
वंधुरात्मात्मनस्तस्य यनैवात्मात्मनाजितः ॥

Gîtá vi. 5. 6. "Self is certainly a friend of self and self is certainly an enemy of self; self is the friend of one who has controlled his self by his self."

स्वमवदातमभिप्लवते ॥ ४ । ३ । १७ ॥

स्वं self; अवदात clear; अभिप्लवते becomes.

17. He obtains clear self.

Then at that stage, he becomes devoid of all Guṇas excepting pure Satva.

शोध्यंनिदानंमनोऽशनशुद्धिवैराग्याभ्यासेभ्यः ।४।३।१८॥

शोध्यं should be purified; निदानं root cause; मनः mind; अशनशुद्धिवैराग्याभ्यासेभ्यः by pure diet, non-attachment and practice.

18. The mind which is the root cause should be purified by pure diet, non-attachment and practice.

The author describes the method of purifying one's mind which is the root cause of all evils.

परोक्षिणोऽपिक्षेमैकानुध्या ॥ ४ । ३ । १९ ॥

परोक्षिणः of those who have not realised self; अपि also; क्षेमा conducive to the well being; अनुध्या meditation of Brahma.

19. Meditation even for those who have not realised self leads to their well being.

Meditation, says the author, conduces to the well-being of even those who are not spiritually advanced.

विदामप्यर्थोवाचिवावदुर्नियतीनाम् ॥ ४ । ३ । २० ॥

विदां of those who are learned; अपि also; अर्थः learning; वाचि in a tongue; वाव certainly; दुर्नियतीनाम् of the unfortunate.

20. The learning of the learned but unfortunate is certainly on the tongue.

The learned but though unfortunate persons who have not realised the

meaning of the holy scripture have the scriptural passages on their tongue but do not understand what they really convey.

END OF PRAPÂTHAKA III.

PRAPÂTHAKA IV.

स्वावृत्त्यपायेप्राप्तस्यैवान्वाप्तिर्दशमवत् ॥ ४ । ४ । १ ॥

स्ववृत्त्यपाये on the removal of one's ignorance ; प्राप्तस्य of (the thing) obtained ; अन्वाप्तिः re-obtaining, recovery ,दशमवत् like the tenth.

1. On the removal of one's ignorance, re-acquisition of the thing got is like the tenth.

The Sûtra will be better understood by the following parable. Some 10 persons crossed a river in a boat ; but when they reached the other bank of the river, they began to count one another. Every one naturally excluded himself from counting with the result that they counted only nine and concluded that one of their number was lost in the river. Another man who was outside their number, found out their error and pointed out where the mistake lay. So in the same way people are mistaken in thinking their body to be their self ; and this mistake can be rectified by a preceptor. When this mistake is removed, one attains to the position of Brahma. cf. Pañchadaśi VII. 22. 27.

वृत्त्युन्मेषांतर्धीजागरसुप्तीसंवेदिनः ॥ ४ । ४ । २ ॥

वृत्त्युन्मेषांतर्धी issuing forth and cessation of the mind's activity ; जागरसुप्ती awakening and sleeping ; संवेदिनः of one who knows.

2. To one who understands, the manifestation and cessation of mind's activity are waking and sleeping (states) respectively.

When the mind's activity is diverted to the outside (world), it is a waking state but when it is directed inside, it is a sleeping state.

निरोधान्ययोश्चिद्विवित्तयोश्चैत्यम् ॥ ४ । ४ । ३ ॥

निरोधान्ययोः in trance and otherwise ; चिद्विविक्तयोः of the supreme and individual souls ; चैत्यम् intelligenc.

3. To one who is in trance and who has risen from it, intelligence (unity) of the supreme and the individual souls.

To one who has reached Jîvanmukta stage, non-dualism manifests itself even in dualism ; in Samádhi or after it, he is himself supreme soul.

निर्वासनाचारः ॥ ४ । ४ । ४ ॥

निर्वासनाचारः conduct without association.

4. His conduct is without association.

Such a man behaves as it were he has no connection with any thing worldly.

साक्षोत्यनक्षः ॥ ४ । ४ । ५ ॥

साक्षः with the sense organs ; अपि though ; अनक्षः without sense organs.

5. Though with sense organs, he is without them.

He is possessed of all organs but they are all under his control as if he is not possessed of them

"सचक्षुरचक्षुरिव सकर्णोऽकर्णइवसमनाअमनाइवध्यायतीवलेलायतीव" "Though he has eyes, yet he appears without eyes; he has ears, but appears without ears, he has mind but appears without mind ; he appears to think and act."

संसरन्नप्युन्निद्रातिशश्वत् ॥ ४ । ४ । ६ ॥

संसरत् moving, transmigrating ; अपि though ; उन्निद्राति is wide awake ; शश्वत् always.

6. Though moving, he is always wide awake.

Though the Jîvanmukta behaves like an ordinary man in the world, still he is always conscións that he is Brahma.

सारिवदर्चिः ॥ ४ । ४ । ७ ॥

सारिवत् like a Sari tree ; अर्चिः fire.

7. Fire like a Sari tree.

Just as fire is concealed in a Sari tree, so is the heavenly fire concealted in the Jîvanmukta.

तत्रार्थाःशैषाः ॥ ४ । ४ । ८ ॥

तत्र there ; अर्थाः objects ; शैषाः in the back ground.

8. There all the objects (are) in the back ground.

In that stage, all the objects are attained and there is heavenly bliss.

स्वतःप्रोद्भवादमानाद्यंसाधनमितरेषां ॥४ । ४ । ९॥

स्वतःप्रोद्भवात् by reason of their growing spontaneously ; अमानाद्य' selflessness ; साधनं means ; इतरेषां of others.

9. Of the others, the means are selflessness &c by reason of their growing spontaneously.

For the ignorant persons, selflessness, humility &c are good means to aquire knowledge.

तद्भावाभ्युदयः ॥ ४ । ४ । १० ॥

तद्भाव from him only ; अभ्युदयः prosperity.

10. From him arises prosperity.

From the Jívanmukta alone, well being really comes out.

निरावृत्तेर्ह्याम्नायोनर्थापनुत् ॥ ४ । ४ । ११ ॥

निरावृत्तेः of one whose nescience is repelled ; हि certainly ; आम्नायः instruction ; अनर्थापनुत removes all evils.

11. The instruction from one from whom nescience has disappeared, removes all evils.

Such a person from whom nescience has disappeared, is fit to give instructions which eradicate all evils.

काकाक्षिवत्कृतिर्लोकेभ्यः ॥ ४ । ४ । १२ ॥

काकाक्षिवत् like the eye of a crow ; कृतिः action ; लोकेभ्यः for the people.

12. For the people, his action is like the eye of a crow.

A crow has only one eye; he moves it in such a way that he can transfer it from one hole to the other. Similarly the action of the spiritually advanced person is like an ordinary worldly person to the world.

स्थितिराधिकारादाधिकारिकाणाम् ॥ ४ । ४ । १३ ॥

स्थितिः stay ; आधिकारात् up to the fulfillment of the mission ; आधिकारिकाणाम् of those who are sent to discharge certain mission.

13. The stay of those who are appointed for the performance of certain mission lasts to the fulfillment of their mission.

Such high souls live in the world as long as the mission with which they are entrusted is not fulfilled.

प्राणकलाःपरस्मिन्नस्तमियुराम्नायात्॥ ४ । ४ । १४ ॥

प्राणकलाः vital airs and bodily organs ; परस्मिन् in the supreme soul ; अस्तंइयुः merge into ; आम्नायात् by reason of being laid down.

14. Vital air and Kalás merge in the supreme soul as laid down in the scripture.

The vital airs are five and the Kalás are sixteen, viz: 11 organs and 5 Tanmátras. They all merge in the supreme soul.

"नतस्यप्राणाउत्क्रामंत्यत्रैवसमवलीयंते,एवमेवास्यपरिद्दष्टुरिमाःषोड़शकलाः पुरुषायणाः पुरुषं प्राप्यास्तंगच्छंति" "Brihadáraṇyaka iv. 4. 6. & Praśna vi. 5. "His vital airs do not depart but merge there, similarly the sixteen *kalás* of the seer going to Puruṣa and reaching there, disappear."

सनदुपासीरन्नन्ये ॥ ४ । ४ । १५ ॥

सनत् constantly ; उपासीरन् worship ; अन्ये others.

15. Others worship constantly.

Those who are not spiritually advanced worship the Lord in some form or other.

तदाप्रायात्फलं हिशेषक्रतुवत् ॥ ४ । ४ । १६ ॥

तत् that ; आप्रायात् up to death ; फलं fruit ; हि because ; शेषक्रतुवत् like the last sacrifice.

16. That up to death ; fruit (is) like the remaining part of the sacrifice.

The worship should be continued till the end of one's life ; one reaps the fruit according to the action at the end of his life. "सयथाक्रतुरयमस्माल्लोकात्प्रैति तावत्क्रतुर्हामुं लोकं प्रेत्याभिसंभवति" cf: Chhándoga iii. 14. 1. "Just as this sacrifice(-made puruṣa) goes from this world, he assumes the same sacrifice (form) in the other world."

"यंयंवापिस्मरन्भावंत्यजत्यंतेकलेवरम् ॥
तंतमेवैति कौंतेयसदातद्भाधभावितः"

Gitá viii. 6. "When one leaves the mortal coil at the end with the remembrance of any faith, being associated with it, O! son of Kunti, he goes to it."

मूर्धन्ययोत्क्रांतेरनावृत्तिर्योगिनांव्यक्तचैक्यवत् ॥४।४।१७॥

मूर्द्धन्यया cerebral part ; उत्क्रांतेः by reason of the departure of the soul ; अनावृत्तिः non-return ; योगिनां of the devotees ; व्यक्तचैक्यवत् like one who has realised the unity of self.

17. There is no return of a Yogi who gives up his soul through the cerebral part like one who has realised non-dualism.

A devotee who has allowed his vital airs to pass through Suṣumná is not born again like a Brahmajñání who has realised his self.

कर्मयोगःकर्मवाऽपरेषांशिवम् ॥ ४ । ४ । १८ ॥

कर्मयोगः karma Yoga ; कर्म action ; वा or ; अपरेषां of others ; शिवम् well being.

18. Karma yoga or action of others leads them to the well-being.

The author says that there are others who are busy in Karmayoga or action ; they also obtain salvation by means of it.

"तद्यइहरमणीयचरणाअभ्याशोहयत्तेरमणीयांयोनिमापद्येरन्ब्राह्मणयोनिंवा क्षत्रिययोनिंवावैश्ययोनिं वा अथयइहकपूयचरणाअभ्याशोहयत्ते कपूयां योनिमापद्येरन्, श्वयोनिंवाशूकरयोनिं वा चांडाल योनिंवा" ॥ Chhándoga v. 10. 7. "When those who are of good character descend, they obtain birth of a Bráhmaṇa, a Kṣattriya or a Vaiśya ; and when those who are of bad charactor descend, they obtain wicked births such as the dog, hog or a chaṇḍála."

निरयद्वारमन्यतमानारंभोदुर्दैवानाम् ॥ ४ । ४ । १९ ॥

निरयद्वारं entrance to hell ; अन्यतमानारंभः not resorting to any of these viz: Jñana (spiritual knowledge), कर्म (action), and उपासना (worship), दुर्दैवानाम् of the unfortunate ones.

19. There is the door to hell for others who are unfortunate and who perform nothing.

Others who perform no worship in any form are unfortunate, because they are destined to go to hell.

स्वाध्यायोधियमुत्प्लावयतिनिसर्गादुत्प्लावयति निसर्गात ॥ ४ । ४ । २० ॥

स्वाध्याय: self-study ; धियं intellect; उत्प्लावयति advances; निसर्गात naturally ; उत्प्लावयति advances ; निसर्गात naturally.

20. Study of one's religion advances the intellect naturally, advances it naturally.

The author ends the book by saying that the study of one's own religion lifts him upwards. The repetition indicates the end of the chapter.

END OF PRAPÂTHAKA IV.

END OF CHAPTER IV.

END OF SIDDHÂNTA DARŚANAM.

Printed by R. S. Pathak, at the Union Press, Allahabad.

ALPHABETICAL INDEX

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